from any one, Isa. 53:3, כְּמַסְתֵּר פָּנִים מִמֶּנּוּ for כַּאֲשֶׁר מ׳ פ׳ מ׳ "as one from whom they hide the face," i. e. from whom they turn their eyes as from something disgusting and abominable (מַסְתֵּר is in this place the part. formed in the Chaldee manner, for מַסְתִּיר, which is found in four copies; it is here impers. as if כְּמוֹ אֲשֶׁר מִמֶּנּוּ יַסְתִּירוּ פָּנִים). Specially Jehovah is said *to hide*, or *veil over his face*—(*a*) when he does not regard human affairs, Ps. 10:11; followed by מִן Ps. 51:11, הַסְתֵּר פָּנֶיךָ מֵחֲטָאָי "hide thy face from my sins;" do not regard them, forgive them.—(*b*) when it denotes displeasure (opp. to הֵאִיר פָּנִים) Ps. 30:8; 104:29; followed by מִן of pers. to hide the face (and turn away) from any one, Psa. 22:25; 27:9; 88:15; 102:3; 119:19; Isaiah 54:8; 64:6, and so frequently; without פָּנִים Isaiah 57:17, אַכֵּהוּ הַסְתֵּר וְאֶקְצֹף "I smote them (the people) hiding my face, and being angry."

(2) *to conceal* something from any one, followed by מִן of pers. 1 Sam. 20:2; followed by מִפְּנֵי 2 Ki. 11:2.

(3) *to guard, to defend*, Ps. 31:21; 27:5; followed by מִן from any one, Ps. 64:3.

Hithpael הִסְתַּתֵּר *to hide oneself*, 1 Sam. 23:19; 26:1; Isa. 29:14; 45:15.

Derived nouns, סִתְרָה, סֵתֶר, מִסְתָּר, מִסְתּוֹר, and the pr. n. סִתְרִי, סְתוּר.

סְתַר Ch. Pael.—(1) *to hide*. Part. pass. pl. f. *hidden things, secrets*, Dan. 2:22.

(2) *to destroy* (prop. to hide, to remove out of men's sight, compare כָּחַד and הִכְחִיד), Ezr. 5:12. Often in the Targums; Syr. Peal id.

סֵתֶר with suff. סִתְרִי.—(1) *a hiding;* hence *something secret, clandestine, hidden*, Jud. 3:19, דְּבַר־סֵתֶר "some secret thing;" 1 Sam. 25:20, סֵתֶר הָהָר "the covert of the mountain." לֶחֶם סְתָרִים "bread to be eaten in secret," Prov. 9:17. With prefixes, בַּסֵּתֶר *secretly, privately*, 1 Sam. 19:2; 2 Sam. 12:12; Job 13:10; 31:27; Prov. 21:14, and so frequently.

(2) specially *a vail, covering* (Arab. سِتْر, Syr. ܣܬܪܐ a vail, a curtain), Job 22:14; 24:15; Psa. 81:8, בְּסֵתֶר רַעַם "in the covering of thunder," in the clouds replete with thunderings; Ps. 18:12.

(3) *protection, defence*, Ps. 27:5; 32:7; 61:5; 91:1; 119:114; Isa. 32:2.

סִתְרָה f. i. q. סֵתֶר No. 3, *protection*, Deu. 32:38.

סִתְרִי (for סִתְרְיָה "protection of Jehovah"), [*Zithri*], pr. n. m. Ex. 6:22.

ע .

Ayin עַיִן an eye (compare its figure o on the Phœnician remains), the sixteenth letter of the alphabet: when used as a numeral, *seventy*.

While Hebrew was a living language, it would seem that this letter, which is peculiar to the Phœnicio-Shemitic languages, and is very difficult of pronunciation to our organs, had, like ח, a double pronunciation. This is the case in Arabic, and they distinguish it by a diacritic point (ع Ain, غ Ghain). The one appears more gently sounded, with a gentle guttural breathing, like the letter א, only rather harder, so as to resemble the sound of a *furtive a* or *e*. Thus, by the Greek translators, it is sometimes expressed by the smooth or rough breathings, sometimes by furtive vowels, as עֲמָלֵק Ἀμαλήκ, עִבְרִי Ἑβραῖος, הוֹשֵׁעַ Ὠσηέ, גִּלְבֹּעַ Γελβουέ, עִיר εἰρ (see Orig. on Gen. 28:19; Montf. Hexapl. t. ii. p. 397). On the other hand, the harder Ain, which the Arabs call Ghain, was a harsh sound, uttered in the bottom of the throat, together with a kind of whirring, so that it came very near to the letter *r;* and this the LXX. generally express by the letter Γ, as עַזָּה Γάζα, עֲמֹרָה Γόμοῤῥα. Hence it is that several Hebrew roots comprehend, properly speaking, two roots of different significations, one of which is written in Arabic with the letter ع, the other with غ; as עָלַל عَلَّ to drink a second time, to glean, and עָלַל غَلَّ to insert, to enter; also עֵרֶב, עֵצָה, עָמַם, עָלַם, עוּר. In other instances the various significations of one and the same root are distinguished in Arabic by a two-fold pronunciation; see עָמַר, עִיר.

The lighter pronunciation appears to have been the more frequent, as also in Arabic the letter ع is far more frequent than the letter غ; and for this reason ע is very often *interchanged* with א; or, to speak more accurately, ע is often softened into the letter א (page I); also, in the middle of words when preceded by S'hva, like ה and א, it is often *dropped*, as בְּעַל, contr. בֵּל, בְּעִי, contr. בִּי. On the other hand, ע when more harshly pronounced was allied in sound —(*a*) to the palatal letters, as ג, כ, ק, see page CL, A CCCLXXVIII, A. also, עָטַר and כָּתַר to surround; נָבַע (נְבָא) and נָבַךְ, נָבַב to bubble forth; Ch. אַרְעָא and אַרְקָא

earth, שָׁמַע, שָׁמַק, and even—(b) to the letter ר (by which several express the Arabic *Ghain*), as מָעַט and מָרַט to polish. Farther, the very frequent interchange of the letters צ and ע should be remarked; this is done in such a way that for the Hebrew צ the Aramæans, rejecting both the sibilant and the sound of *t*, retain nothing but a guttural breathing; as צאן, ܥܢܐ flocks; אֶרֶץ, ܐܪܥܐ earth; צֶמֶר, ܥܡܪܐ wool; חָלַץ, خلص and خلع to strip. See as to the cause and nature of this interchange Ewald's Heb. Gram. p. 33.

I. **עָב** m. an architectural term, *thresholds, steps*, by which one goes up to a porch, 1 Ki. 7:6; Ezek. 41:25. Plur. עָבִים (from the sing. עֹב), verse 26. Targ. in both places, renders it well סְקוֹפְתָא thresholds. Vulg. *epistylium*, which does not suit the context; although (from the poverty of the Hebrew language in such terms) this Hebrew word may have comprehended this meaning also. It is favoured by the etymology, from the idea of *covering* (see the root עָבַב).

II. **עָב** comm. (m. Isa. 19:1; Eccl. 11:3; f. 1 Ki. 18:44), const. עַב, plur. עָבִים, const. עָבֵי 2 Sa. 22:12, and עָבוֹת 2 Sa. 23:4 (from the root עוּב).

(1) *darkness*, especially of a cloud. Exod. 19:9, בְּעַב הֶעָנָן "in the darkness of a cloud." Ps. 18:12, עָבֵי שְׁחָקִים "darknesses of clouds." Hence—

(2) *a cloud* itself, Job 36:29; 37:11, 16.

(3) a dark *thicket* of a wood; pl. עָבִים Jer. 4:29.

עֹב see עָב No. I.

עָבַב an unused root; prob. *to cover, to hide;* compare غبى i. q. חָבָא, חָבָה, خبى to lie hid, II. to hide, عاب med. Ye, to lie hid. Hence עָב No. I.

עָבַד fut. יַעֲבֹד—(1) TO LABOUR, TO WORK (arbeiten), TO DO WORK. (Aram. ܥܒܰܕ, עֲבַד to do, i. q. Heb. עָשָׂה; Arab. عبد to worship God, see No. 2, *b;* Conj. II. to reduce to servitude, see No. 3.) Constr. absol. Ex. 20:9, שֵׁשֶׁת יָמִים תַּעֲבֹד "six days shalt thou labour" (opp. to שָׁבַת). Deut. 5:13; Eccl. 5:11. Followed by an acc. of the thing, *to bestow labour* on any thing (etwas bearbeiten), *to till* a field, Gen. 2:5; 3:23; 4:2; a vineyard, Deu. 28:39; a garden, Gen. 2:15; used of artisans, Isa. 19:9, עֹבְדֵי פִשְׁתִּים "those who work in flax." Eze. 48:18, עֹבְדֵי־הָעִיר "those who work (in building) the city." Without the acc. Deu. 15:19, "thou shalt not till (the ground) (i. e. thou shalt not plough) with the firstling of thy ox."

(2) *to serve, to work* for another, Gen. 29:20; commonly followed by an acc. of pers. to serve any one (Germ. jemanden bedienen), Gen. 27:40; 29:15; 30:26; followed by לְ 1 Sa. 4:9; עִם with some one, Gen. 29:25, 30; Lev. 25:40; and לִפְנֵי 2 Sa. 16:19 (used of the king's minister, comp. עָמַד לִפְנֵי). Followed by two acc. Gen. 30:29, יָדַעְתָּ אֵת אֲשֶׁר עֲבַדְתִּיךָ "thou knowest how I have served thee." Specially *to serve* is used—(*a*) of a people to a people, Gen. 14:4; 15:14; 25:23; Isa. 19:23. Here belongs Gen. 15:13, וַעֲבָדוּם וְעִנּוּ אֹתָם "and they (the Israelites) shall serve them (the Egyptians), and they (the Egyptians) shall evil intreat them."—(*b*) to serve God or idols; i. e. *to worship* God or idols, followed by an acc. Ex. 3:12; 9:1, 13; Deu. 4:19; 8:19; 30:17; followed by לְ Jer. 44:3; Jud. 2:13. Absol. used of the worship of Jehovah, Job 36:11, "if they obey and serve (Jehovah)." Isa. 19:23, "and the Egyptians shall serve (Jehovah) with the Assyrians;" (see above as to the Arabic usage).—It is also said—(*c*) with two accus. *to serve Jehovah with anything*, i. e. to offer sacrifice, Exod. 10:26; and without the name of God, עָבַד זֶבַח וּמִנְחָה to offer sacrifice and bloodless oblation, Isa. 19:21, prop. to serve or worship (God) with offering sacrifices, etc.

(3) עָבַד בְּ causat. i. q. הֶעֱבִיד (comp. בְּ letter B, 4) *to impose labour* or *servitude upon* any one. Lev. 25:39, לֹא תַעֲבֹד בּוֹ עֲבֹדַת עָבֶד "thou shalt not impose upon him servile work;" verse 46; Ex 1:14; Jer. 22:13; 25:14; 30:8.

NIPHAL—(*a*) *to be tilled* as a field, Deu. 21:4; Eze. 36:9, 34.—(*b*) *to be served*, as a king by his subjects, Ecc. 5:8.

PUAL—(1) i. q. Niph., Deut. 21:3; comp. 15:19.

(2) pass. of Kal No. 3. Isa. 14:3, "the hard bondage אֲשֶׁר עֻבַּד בָּךְ which was laid upon thee." For עֻבַּד one would expect עֻבְּדָה, but see Hebr. Gramm. § 138, 1, *b*.

HIPHIL—(1) causat. of Kal No. 1, *to cause to labour, to compel to do work*, followed by an acc., Ex. 1:13; 6:5; hence *to cause weariness by hard labour, to fatigue*. Isa. 43:24, "I have not wearied thee with (offering) sacrifices ... 24, אַךְ הֶעֱבַדְתַּנִי בְּחַטֹּאותֶיךָ but thou hast wearied me with thy sins."

(2) causat. of No. 2, *to make to serve*, Eze. 29:18; *to bring* (a people) *into bondage*, Jer. 17:4.

(3) causat. of No. 2, *b*, 2 Ch. 34:33.

HOPHAL, הָעֳבַד *to be made to serve*, or to worship, Ex. 20:5; לֹא תָעָבְדֵם "thou shalt not be made to worship them (false Gods);" 23:24; Deut. 5:9; hence *to serve* at the persuasion, incitement of others, 13:3.

Hence are derived the nouns which immediately follow, עֶבֶד—עַבְדְיָה, and also מַעְבָד.

עֲבַד Chald *to m .ke*, i.q. Hebr. עָשָׂה Dan. 3:1, 15. עֲבַד קְרָב to wage war, Dan. 7:21. עֲבַד בְּ to do with any one (according to one's will), 4:32; עֲבַד עִם id., Ezr. 6:8.

ITHPEAL, *to be made*, Ezr. 4:19; 5:8; 7:26; Dan. 3.29.

Derived nouns, עֲבִידָא, עֲבַד, מַעְבַד.

עֶבֶד m.—(1) *a servant*, (Knecht), who, amongst the Hebrews, was commonly *a slave* (Sklav, Leibeigener), Gen. 12:16; 20:14; 39:17; Exod. 12:30, 44; and so very frequently. Gen. 9:25, עֶבֶד עֲבָדִים "a servant of servants," the lowest servant. The name of servant is also applied—(*a*) to a whole people when subject and tributary to another, Genesis 9:26, 27; 27:37.—(*b*) to the *servants* of a king, i. e. his ministers and courtiers; e. g. עַבְדֵי פַרְעֹה Gen. 40:20; 41:10, 37, 38; 50:7; Exod. 5:21; 7:10; 10:7; עַבְדֵי שָׁאוּל 1 Sam. 16:17; 18:22; 28:7; to messengers, 2 Sam. 10:2—4; to military captains, Isa. 36:9; and to the common soldiers themselves, 2 Sam. 2:12, 13, 15, 30, 31; 3:22; 8:7; and so frequently.—(*c*) once figuratively (by zeugma) used of inanimate things, Gen. 47:19; compare Judith 3:4. The Hebrews, in speaking to superiors, either from modesty or else lowly adulation, call themselves *servants*, and those to whom they speak *lords*, (see אָדוֹן). Gen. 18:3, "pass not by thy servant," i. e. *me*, Gen. 19:19; 42:11; 44:16, 21, 23; 46:34; Isaiah 36:11; Dan. 1:12, 13; 2:4 [Chal.]; so in prayers offered to God, Psalm 19:12, 14; 27:9; 31:17; 69:18; 86:2, 4; 119:17; Neh. 1:6, 8. Dan. 10:17, "how can the servant of my lord talk with my lord?" i. e. how can *I* talk with *thee?* עַבְדְּךָ *thy servant* is thus put for אָנֹכִי; so that the suffix of the first person may refer to it; see Gen. 44:32, "for thy servant became surety (i. e. *I* became surety) for the lad with my father." Absent persons even, whom one wishes to commend to the favour of a patron, are called their servants; as Gen. 44:27, "thy servant, my father said to us," Gen. 32:4, 18.

(2) עֶבֶד יְהוָה is figuratively applied in various senses. It is—(*a*) *a worshipper* of God; Neh. 1:10, הֵם עֲבָדֶיךָ וְעַמֶּךָ "they (the Israelites) are thy servants and thy people;" compare Chaldee Ezra 5:11, "we are the servants of the God of heaven," i. e. we worship the God of heaven; Dan. 6:21, "O Daniel, servant of the living God," i. e. who worshippest the living God. In this sense it is used as a kind of laudatory epithet applied to the pious worshippers of God; e. g. to Abraham, Ps. 105:6, 42; to Joshua, Josh. 24:29; Judges 2:8; to Job, Job 1:8; 2:3; 42:8; to David, Ps. 18:1; 36:1; 78:70; 89:4, 21; Jer. 33:21, seqq.; Eze. 34:23; to Eliakim, Isa. 22:20; to Zerubbabel, Hag. 2:23; and in plur. עַבְדֵי יְהוָה is often applied to godly men, Ps. 34:23; 69:37; 113:1; 134:1; 135:1, 9; 136:22; Isa 54:17; 63:17; 65:8, 9, 13—15; Jer. 30:10; 46:27. In other places it is—(*b*) *the minister, or ambassador* of God, called and sent by God for accomplishing some service; Isa. 49:6, נָקֵל מִהְיוֹתְךָ לִי עֶבֶד לְהָקִים אֶת שִׁבְטֵי יִשְׂרָאֵל וגו׳ "it is a light thing that thou shouldest be my servant (i. e. messenger, and as it were instrument), to raise up the tribes of Israel...I will make thee to be a light for the nations," etc., verse 5. In this sense it is applied to the Messiah, Zec. 3:8; to Nebuchadnezzar, king of Babylon, whom God used as an instrument in chastising his people, Jerem. 25:9; 27:6; 43:10; commonly, however, there is the added notion of a *familiar servant chosen and beloved* of God, on account of piety and approved fidelity, to accomplish his objects; in this sense it is applied to angels (in the other hemistich מַלְאָכִים), Job 4:18; and to prophets, Am. 3:7; Jer. 7:25; 25:4; 26:5; 29:19; 35:15; 44:4; Daniel 9:6; Ezr. 9:11; specially to Moses, Deu. 34:5; Josh. 1:1, 13, 15; Ps. 105:26; to Isaiah, Isa. 20:3. Sometimes both notions, that of a man piously worshipping God, and of a divine messenger, seem to have coalesced; this is the case in the passages in which it is used of Abraham, Moses, etc., and also especially, as I consider, where *Israel* or *Jacob*, i. e. the people of Israel, is called by this honourable and endearing name, Isaiah 41:8, 9; 42:19; 44:1, 2, 21; 45:4; 48:20; but still it is *the godly* who are especially to be understood, i. e. those truly called Israelites, ἀληθινοὶ Ἰσρ. Isa. 43:10; 49:3 (on this place see my observation in the Germ. Trans. ed. 2), [this passage, whatever may be said about it, belongs to Christ]. And amongst these, this name belongs especially to the prophets, Isa. 42:1; 44:26; 49:3, 5; 52:13; 53:11. [All these passages speak of Christ.] That same Jacob who is called the servant of God, is sometimes in the other hemistich called *the chosen of God*, Isa. 41:8; 42:1; 45:4; sometimes *his ambassador* and *friend*, Isa. 42:19; and even in the plur. ambassadors, Isa. 44:26. But in all the passages concerning *the servant of God* in the latter half of Isaiah (42:1—7; 49:1—9; 50:4—10; 52:13—53:12), he is represented as the intimate friend and ambassador of God, aided by his Spirit, who is to be the restorer of the tribes of Israel, and the instructor of other nations. [Most of these passages refer to Christ, and to Him only.]

(3) ("servant, sc. of God"), [*Ebed*], pr. n. m. —(*a*) Jud. 9:26, 28.—(*b*) Ezr. 8:6.

עֶבֶד מֶלֶךְ ("servant of the king," Arabic عبد الملك *Abdulmalich*), [*Ebed-melech*], pr. n. of an Æthiopian in the court of Zedekiah, Jer. 38:7; 39:16.

עֲבֵד נְגוֹ (perhaps = עֲבֵד נְבוֹ "worshipper of Mercury;" see נְבוֹ), [*Abed-nego*], Da. 1:7; 2:49; 3:12; and עֲבֵד נְגוֹא verse 29; Chald. pr. n., given in Babylon to Azariah, a companion of Daniel.

עֲבַד Chald. i.q. Hebr. עֶבֶד *a servant;* עֲבֵד אֱלָהָא *servant*, i. e. worshipper *of God*, Dan. 3:26; 6:21; Ezr. 5:11.

עֲבָד m. (Kametz impure), *work, deed;* found once, Eccl. 9:1.

עַבְדָּא ("servant, sc. of God," a word of a Chaldee form), [*Abda*], pr. n. m.—(1) 1 Ki. 4:6.—(2) Neh. 11:17; for which there is, 1 Ch. 9:16, עֹבַדְיָה.

עַבְדְּאֵל ("servant of God"), [*Abdeel*], pr. n. m. Jer. 36:26.

עֲבֹדָה f.—(1) *labour, work*, Ex. 1:14; Levit. 25:39, עֲבֹדַת עָבֶד "labour of a servant;" Levit. 23:7, כָּל־מְלֶאכֶת עֲבֹדָה "all work in which there is labour."

(2) *work, business, office*, Num. 4:47, לַעֲבֹד עֲבֹדַת עֲבֹדָה וַעֲבֹדַת מַשָּׂא "to do the work of the holy service, and the work of the porters;" (for which there is, 1 Chron. 9:19, מְלֶאכֶת הָעֲבֹדָה); Isa. 28:21; 32:17, וַעֲבֹדַת הַצְּדָקָה הַשְׁקֵט "and the work (i. e. the effect, the fruit) of righteousness shall be quietness," (compare Ch. עֲבִידָא, עוֹבָדָא i. q. מַעֲשֶׂה work, wages).

(3) specially, rustic *labour, agriculture*, 1 Ch. 27:26; Neh. 10:38.

(4) *service*, Gen. 30:26; Neh. 3:5; 1 Ch. 26:30, עֲבֹדַת הַמֶּלֶךְ "the service of the king," attendance on him; Ps. 104:14, עֵשֶׂב לַעֲבֹדַת הָאָדָם "herb for the service (i. e. use) of man;" specially *sacred service*, more fully עֲבֹדָה בְּאֹהֶל מוֹעֵד Nu. 4:23, 35; עֲבֹדַת אֹהֶל מוֹעֵד Ex. 30:16; עֲבֹדַת בֵּית הָאֱלֹהִים 1 Ch. 9:13; and simply 1 Ch. 28:14; Ex. 35:24; used also of particular sacred ceremonies, Exod. 12:25, 26; 13:5.—עָבַד עֲבֹדָה to serve service, Gen. 30:26.

(5) *instruments, implements*, Nu. 3:26, 31, 36.

עֲבֻדָּה f. *household, family, servants*, Gen. [illegible]:14; Job 1:3.

עַבְדּוֹן ("servile"), [*Abdon*], pr. n. of a town inhabited by the Levites, in the territory of Asher, Josh. 21:30; 1 Ch. 6:59. The same name is found in twenty MSS., Josh. 19:28, instead of the common reading עֶבְרֹן.

(2) [pr. n. m. Jud. 12:13, 15; 1 Ch. 8:23.]

עַבְדוּת f. (denom. from עֶבֶד), *bondage, servitude*, Ezr. 9:8, 9.

עוֹבֵד ("worshipping," sc. God, compare עָבַד No. 5), [*Obed*], pr. n. m.—(1) Ruth 4:17, 21.—(2) 1 Ch. 11:47.—(3) 1 Ch. 2:37.—(4) 1 Ch. 26:7.—(5) 2 Ch. 23:1.

עֹבֵד אֱדֹם ("he who serves the Edomites"), [*Obed-edom*], pr. n. of a Levite, 2 Sa. 6:10; 1 Ch. 16:38.

עַבְדִּי (for עַבְדִּיָּה "servant of Jehovah"), [*Abdi*], pr. n. m.—(1) 1 Chr. 6:29.—(2) 2 Chr. 29:12. —(3) Ezr. 10:26.

עַבְדִּיאֵל ("servant of God"), [*Abdiel*], pr. n. m. 1 Ch. 5:15.

עֹבַדְיָה & עֹבַדְיָהוּ m. ("worshipper of Jehovah"), compare Arab. عبد الله), [*Obadiah*], pr. n. of several men, the most celebrated of whom is the prophet of this name, contemporary with Jeremiah (Obad. 1), 1 Ki. 18:3; 1 Chr. 3:21; 7:3; 8:38; 9:16, 44; 12:9; 27:19; 2 Chr. 17:7; 34:12; Ezra 8:9; Neh. 10:6. LXX. Ἀβδίας (which is properly from עַבְדִּיָּה).

עָבָה—(1) TO BE THICK, FAT, Deut. 32:15; 1 Ki. 12:10. Compare the noun עֳבִי.

(2) *to be dense, compact*, whence עֳבִי, מַעֲבֶה density. Syr. ܥܒܐ to be thick, dense, Æth. ዐበየ: to be great, to increase, Arabic غب to be great, thick.

עֲבוֹט m. *a pledge*, Deu. 24:10, 11, 12; from the root עָבַט.

עָבוּר constr. עֲבוּר הָאָרֶץ *corn*, prop. *produce*, or *offering* of the land, Josh. 5:11, 12. It has the passive sense of the conjugation Hiph. הֶעֱבִיר to offer, compare יְבוּל from הוֹבִיל to bring, and תְּבוּאָה produce, from הֵבִיא. (Syr. ܥܒܘܪܐ, Chald. עֲבוּר id.).

עֲבוּר pr. subst. *passing over, transition*, an idea which is transferred to the *cause* (pr. the passing over of the cause to the effect), *the price* (for which any thing is transferred from one owner to another), *purpose, object* (prop. the passing to a thing which we desire to attain). With the prefix בְּ: בַּעֲבוּר it becomes—

(A) a prep. signifying—(1) *propter*, *because of* (compare Talmud בִּשְׁבִיל through the way of, i. e. because of, Germ. von wegen, wegen), Exod. 13:8; 1 Sam. 12:22. With suff. בַּעֲבוּרִי, בַּעֲבוּרְךָ because of me, thee, etc., 1 Sa. 23:10; Gen. 12:13, 16; 18:26.

(2) *pro*, *for*, used concerning the price for which any thing becomes another's, Am. 2:6; 8:6.

(B) Conj.—(1) *because* (compare A, 1), followed by a pret. Mic. 2:10.

(2) *that* (of purpose and object, *in order that*), followed by a fut. Gen. 27:4; Exod. 9:14; and inf. 2 Sa. 10:3; fully בַּעֲבוּר אֲשֶׁר Gen. 27:10; also לְבַעֲבוּר followed by an inf. 2 Sam. 14:20; 17:14 (compare ל conj. *that*.)

(3) *while* (pr. in the transit sc. of time), 2 Sa. 12:21.

עָבַט fut. יַעֲבֹט—(1) TO CHANGE, TO EXCHANGE (see Pi.); kindred is עָבַת to interweave.

(2) *to give a pledge for anything borrowed* (which includes the idea of exchange). Deu. 24:10, לַעֲבֹט עֲבֹטוֹ "that he may give his pledge." Also *to borrow* on the security of a pledge, Deut. 15:6, וְאַתָּה לֹא תַעֲבֹט "and thou shalt not borrow."

Piel, *to change*, *to exchange*. Joel 2:7, "they shall not change their ways," i. e. they shall go right on in the same way.

Hiphil, *to lend* [on security of a pledge], followed by acc. of pers. (to whom), Deu. 15:6; followed by two acc. of pers. and the thing lent, Deu. 15:8.

Hence עֲבוֹט and—

עַבְטִיט m. (from the root עָבַט) pr. *pledging* of goods, hence *load of debt* which one has contracted, Hab. 2:6. [In Thes. the meaning taken is that of accumulation of pledges.]

עֳבִי m. (from the root עָבָה) *density*, *compactness*, Job 15:26; 2 Ch. 4:17, בַּעֲבִי הָאֲדָמָה "in the compact soil." Vulg. *in terra argillosa*.

עֳבִי with suff. עָבְיוֹ m. *thickness*, 1 Kings 7:26; Jer. 52:21. Root עָבָה.

עֲבִידָא f. Ch.—(1) *work*, *labour*, Ezr. 4:24; 5:8; 6:7, 18.

(2) *business*, Dan. 2:49; 3:12; compare מְלָאכָה Neh. 2:16.

עָבַל an unused root, Arab. عبل to strip a tree of leaves, Med. E and O, to be thick, robust. IV. to be stripped of leaves. Hence the pr. n. עֵיבָל, עוֹבָל.

עָבַץ an unused root, see יַעְבֵּץ.

עָבַר fut. יַעֲבֹר—(1) TO PASS OVER. (Arabic عبر to pass over, to cross a stream; also to go away, to depart, to die; عبر, عبر shore, bank of a stream, Ufer, غبر to go away, to depart. The same stock is widely extended in the Indo-Germanic languages; see Sansc. *upari*, Pers. ابر, بر, and زبر; *super*, *supra*, Gr. ὑπέρ, πέρα, πέραν, περάω, Lat. *super*, Goth. *ufar*, *afar*, Germ. über.) Prop. to pass over a stream, the sea, followed by an acc. Gen. 31:21; Josh. 4:22; 24:11; Deut. 3:27; 4:21; followed by בְּ Josh. 3:11; 2 Sa. 15:23; Zec. 10:11; בְּתוֹךְ Num. 33:8. Absol. *to pass over*, sc. a stream (er sezte über), Josh. 2:23, and followed by an acc. of that *to* which we pass over, Jer. 2:10, עִבְרוּ אִיֵּי כִתִּיִּים "pass over (the sea) unto the shores of Chittim;" Am. 6:2; followed by אֶל Num. 32:7; 1 Sam. 14:1, 6 (where it means to pass over to an opposite place).

Specially used—(*a*) of the wind passing over upon any thing, followed by בְּ Ps. 103:16.—(*b*) of *waters*, which, overflowing their banks, *pass over*, Isa. 8:8; 54:9; Nah. 1:8; Hab. 3:10; followed by an acc. of the bank, Jer. 5:22; used figuratively of an army overflowing, Dan. 11:10, 40; of the feelings of the soul which overflow and pour themselves out in words, Ps. 73:7. Compare Hithpael.—(*c*) used of *tears*, as overflowing (compare Arab. عبر the eye gushes with tears, Germ. die Augen gehen über, عبرة a tear). Part. מֹר עֹבֵר overflowing myrrh, dropping spontaneously, Cant. 5:5, 13.—It is—(*d*) *to go over* to some one's side, followed by עַל Isa. 45:14.—(*e*) *to violate* a law, 2 Ki. 18:12; Esth. 3:3; Jer. 34:18; Dan. 9:11.

(2) *to pass over*, *to pass through*, a country, a city, etc.; followed by an acc. Jud. 11:29, וַיַּעֲבֹר אֶת־הַגִּלְעָד וְאֶת מְנַשֶּׁה "he went through Gilead and Manasseh." Isa. 23:10, עִבְרִי אַרְצֵךְ כַּיְאֹר "pass over thy land like the Nile" (compare No. 1, *b*); Ps. 8:9. More often also followed by בְּ Gen. 12:6; 30:32; Num. 20:18; 33:8; Isa. 8:21; 10:29; 34:10; Jer. 2:6; followed by בֵּין (between two things) Gen. 15:17; Jer. 34:19; בְּתוֹךְ Job 15:19. Absol. Lam. 3:44, "thou hast covered thyself with clouds, מֵעֲבוֹר תְּפִלָּה so that prayers do not pass through."—כֶּסֶף עֹבֵר 2 Ki. 12:5, more fully כֶּסֶף עֹבֵר לַסֹּחֵר Gen. 23:16, "money which passes with the merchants" (gangbare Münze; French, *argent qui passe*), is money such as merchants will take. (Whether this was stamped coin or not in the time of the patriarchs, this is not the place to investigate.) Vulg. *moneta probata*.

(3) *to pass by* (vorübergehn). Gen. 37:28, "and there passed by Ishmaelites." Ruth 4:1. Part

עֹבְרִים Psa. 129:8, עֹבְרֵי דָרֶךְ Psa. 80:13; 89:42; Job 21:29, passers by. Followed by an acc. of pers. or place passed by, Gen. 32:32; Jud. 3:26; 2 Sa. 18:23; followed by עַל 1 Ki. 9:8; 2 Ki. 4:9; Pro. 24:30; Jer. 18:16; 19:8; 49:17; Eze. 16:6, 8; מֵעַל Gen. 18:3; עַל פְּנֵי Ex. 34:6; לִפְנֵי 2 Ki. 4:31. Specially —(*a*) used of time passing by, Gen. 50:4; of the summer or winter, Jer. 8:20; Cant. 2:11.—(*b*) *to pass by quickly, to vanish*, used of a cloud, Job 30:15; of a shadow, Ps. 144:4; of chaff, Jer. 13:24. —(*c*) *to perish*, Ps. 37:36; Job 34:20; Isa. 29:5; Esth. 9:28. עָבַר בַּשֶּׁלַח to perish by the weapon (of death), Job 33:18; 36:12. עָבַר בַּשַּׁחַת to perish in the sepulchre [corruption], Job 33:28.—(*d*) metaph. is said עָבַר עַל פֶּשַׁע *to pass by sin*, i. e. *to forgive*, Mic. 7:18; Pro. 19:11; and without פֶּשַׁע; followed by a dat. of pers. to forgive any one, Amos 7:8; 8:2. —(*e*) Isaiah 40:27, מֵאֱלֹהַי מִשְׁפָּטִי יַעֲבֹר "my cause has passed over from my God;" i. e. he does not regard my cause, he overlooks it and neglects it (er läßt es ruhig an sich vorübergehn). Comp. Arab. عدا to pass by, to omit, to supersede.

(4) *to pass on*, or *along*, *to go beyond* (weiter gehn). Gen. 18:5, אַחַר תַּעֲבֹרוּ "afterwards ye shall pass on," go farther. 2 Sa. 18:9; Hab. 1:11; Est. 4:17; hence—(*a*) *to move on, to march*, Josh. 6:7, 8; Ps. 42:5.—(*b*) *to pass away, to depart*, Cant. 5:6; followed by מִן Ps. 81:7, כַּפָּיו מִדּוּד תַּעֲבֹרְנָה "his hand departed from the basket" (for carrying burdens); i. e. he gave it up, he was freed from the work of carrying it. 1 Ki. 22:24, אֵי זֶה עָבַר רוּחַ יְיָ מֵאִתִּי "which way did the Spirit of Jehovah depart from me?"—(*c*) *to pass on* to any place, *to go* to any place; followed by עַל 2 Ki. 6:30; followed by an acc. Am. 5:5. עָבַר מֵעִיר לְעִיר to pass from city to city, to go through all the cities, 2 Chr. 30:10. עָבַר וָשָׁב to pass on and return, to go hither and thither, Ex. 32:27; Eze. 35:7; Zec. 7:14; 9:8.—(*d*) *to enter*, followed by an accus. into a gate, Mic. 2:13 (opp. to יָצָא); metaph. עָבַר בִּבְרִית to enter into a covenant, Deu. 29:11; compare בּוֹא No. 1, *e*.—(*e*) followed by לִפְנֵי *to pass on before*, Gen. 33:3; Ex. 17:5; 2 Ki. 4:31; Mic. 2:13.—(*f*) followed by אַחֲרֵי *to follow* any one, 2 Sa. 20:13.

(5) Followed by עַל to pass over any person or thing, Nu. 6:5.—(*a*) *to overwhelm* any one, used of overflowing waters (compare No. 1, *b*), Psalm 124:4; of wine, followed by an acc. Jerem. 23:9, "like a man עֲבָרוֹ יַיִן (whom) wine overwhelms," oppresses, (compare similar expressions under the words הָלַם, בָּלַע); used of a multitude of sins (followed by an acc.), Psa. 38:5; of the anger of God, Ps. 88:17; compare Lam. 4:21.—(*b*) *to rush upon* any one, *to attack, to assail* him, followed by עַל Nah. 3:19, "whom has not thy wickedness assailed;" Job 13:13, "let what (calamity) will assail me;" Micah 5:7. Used of God himself, Job 9:11, of a spirit of jealousy, Num. 5:14.—(*c*) *to be imposed* on any one, Deu. 24:5. But Isa. 45:14, עָבַר עַל is *to pass over* to another owner (speaking of riches), compare Eze. 48:14.

Niphal, *to be passed over* (as a stream), Eze. 47:5.

Piel, *to cause to pass over*, to make to pass forward—(*a*) a bar or bolt, hence to shut up with a bolt; *to bar*, followed by לִפְנֵי. 1 Kings 6:21, וַיְעַבֵּר בְּרַתּוּקוֹת זָהָב לִפְנֵי הַדְּבִיר "and he closed up with golden chains (as if with a bolt) before the holy of holies."—(*b*) a female is said to let pass, to conceive seed, hence to become pregnant. Job 21:10, שׁוֹרוֹ עִבַּר "his ox (i. e. cow) becomes pregnant." Chald. עַבַּר Peal, Pael, Ethpael, id., see Bochart, Hieroz. i. p. 291, and Buxtorf, Lex. Chald., p. 1568; compare syn. עָדָה to pass by, Pa. Aph. to become pregnant, in Targ. for הָרָה pr. to transmit.

Hiphil הֶעֱבִיר—(1) causat. of Kal No. 1, to cause to pass over, i. e. *to transmit, to send over, to conduct over* any one, e. g. a people, a flock across a stream, with an acc of obj., 2 Sa. 19:16; more often with two acc., of pers., and of the river, Gen. 32:24; Nu. 32:5; Josh. 7:7; 2 Sa. 19:16; with an acc of obj. and בְּ of the river, Psa. 78:13; 136:14. This word is used whether a stream be passed in boats (brüberführen), 2 Sa. loc. cit.; as by swimming, as in the case of a flock, or by a ford (durchführen), Gen., Josh. l. l. c. c. It is also—(*a*) *to cause* a razor *to pass* over some one, followed by עַל Nu. 8:7; Ezek. 5:1.—(*b*) *to cause to remove* from one place to another Genesis 47:21, "and he removed the people לֶעָרִים (from cities) into cities," i. e. from one city to another, he made them exchange habitations.—(*c*) *to cause* an inheritance *to pass to* any one, followed by לְ Nu. 27:7, 8.—(*d*) *to cause* to pass over, i. e. *to violate* a law (compare Kal No. 1, letter *e*), 1 Sam. 2:24.

(2) causat. of Kal No. 2 *to cause* or *suffer to pass through*, e. g. a land, Deut. 2:30; *to cause to pervade* (as wild beasts in a land), Eze. 14:15; specially הֶעֱבִיר קוֹל בְּ to cause to be proclaimed (in a land, or camp), Exod. 36:6; Ezr. 1:1; 10:7; הֶעֱבִיר שׁוֹפָר to cause the trumpet to sound throughout; i. e. to blow the trumpet, Lev. 25:9.

(3) causat. of Kal No. 3, *to cause to pass by*, 1 Sa. 16:9, 10; 20:36, "he shot an arrow לְהַעֲבִרוֹ so as

to pass him by," i. e. beyond him. Metaph. הֶעֱבִיר חַטָּאת to pass by sin, *to remit, to forgive* (compare Kal No. 3, letter *d*), 2 Sa. 12:13; 24:10; Job 7:21.

(4) causat. of Kal No. 4, i. q. הֵבִיא *to bring,* specially *to offer* as a sacrifice, *to consecrate,* followed by לַיהוָה Ex. 13:12; Ezek. 23:37; more often also in this phrase הֶעֱבִיר לַמֹּלֶךְ to offer (children) to Moloch, Lev. 18:21: Jer. 32:35; compare Eze. 16:21, with the addition of the word בָּאֵשׁ 2 Ki. 23:10; Eze. 20:31. It can scarcely be doubted that children thus offered to Moloch were actually burned, as is shewn by the following passages, Jer. 7:31; 19:5; Ps. 106:37; 2 Chron. 28:3; compare Diod. xx. 14; Euseb. Præp. iv. 16; although the Rabbins in order to free their ancestors from the stigma of such an atrocious superstition, have alleged that they were only made to pass through the fire as a rite of lustration:—(see Carpzov, Apparatus Antiqu. Cod. S. p. 487); the same opinion is found in the LXX. 2 Ki. 16:3. The idea of offering being neglected, this word appears to have the signification of burning, in the phrase הֶעֱבִיר בַּמַּלְבֵּן to cast into the brick-kiln, 2 Sa. 12:31.

(5) causat. of Kal No. 4, *b*, *to lead away,* 2 Chr. 35:23; *to take away, to remove,* e.g. a garment, Jon. 3;6; a ring, Esth. 8:2; idols, lying prophets, 2 Chron. 15:8; Zec. 13:2; *to avert* evil, reproach, Esth. 8:3; Ps. 119:37, 39; Ecc. 11:10.

HITHPAEL—(1) *to pour oneself forth* in wrath, i. e. pour forth wrath, to be wroth (compare Kal No. 1, *b*), Ps. 78:21, 59; followed by בְּ Ps. 78:62; עִם Ps. 89:39; עַל Prov. 26:17; with suff. Prov. 20:2, מִתְעַבְּרוֹ for מִי לוֹ "whoever pours forth wrath against him" (the king). (Compare Arab. جار to transgress, to be proud, to burn with anger).

(2) *to be proud,* ὑβρίζειν, Prov. 14:16 (compare עֶבְרָה No. 2).

Derived nouns, עָבוּר, מַעֲבָר, מַעְבָּרָה, and those which follow as far as עַבְרוֹנָה.

עֵבֶר m. with suff. עֶבְרוֹ—(1) *region on the other side, situated across a stream, or the sea.* עֵבֶר אַרְנוֹן the region situated across the Arnon, Judges 11:18; בְּעֵבֶר הַיָּם in the region beyond the sea, Jer. 25:22; especially עֵבֶר הַיַּרְדֵּן τὸ πέραν τοῦ Ἰορδάνου, the region of Palestine beyond Jordan, i. e. situated to the east of Jordan, Genesis 50:10, 11; Deu. 1:1, 5; 3:8, 20, 25; 4:41, 46, 47; Joshua 1:14, 15; 2:10; 9:10; 12:1; 13:8, 32; 14:3; 17:5; 20:8; 22:4; Judges 5:17; Isa. 8:23; although the same expression is used five times, Josh. 5:1; 9:1; 12:7; 1 Ch. 26:30, of the region *on this side Jordan,* by a later usage of language which seems to have arisen in the Babylonish captivity; [but observe it is so found in *Joshua*] Similar also is the phrase עֵבֶר הַנָּהָר the region beyond the Euphrates, Joshua 24:2, 3; 2 Sam. 10:16 1 Ch. 19:16; which is used of provinces on this side, i. e. west of the Euphrates, 1 Ki. 5:4; Ezr. 8:36; Neh. 2:7; (compare Ch. Ezr. 4:10, 16); all of which were written by men living to the east of the Euphrates. [?] Plur. עֶבְרֵי נָהָר the regions beyond the Euphrates, Isa. 7:20.

(2) *the opposite region, a region over against, the opposite side,* whether there be a valley or whatever else may be between. 1 Sam. 26:13, וַיַּעֲבֹר דָּוִד הָעֵבֶר "and David went over to the other side," i. e. a mountain situated opposite. Hence, in opposition to each other, are put מֵהָעֵבֶר מִזֶּה and לְעֵבֶר אֶחָד, לְעֵבֶר אֶחָד מֵהָעֵבֶר מִזֶּה 1 Sam. 14:4; and ib. ver. 40; Ex. 28:26. Pl. מִכָּל־עֲבָרָיו from all sides, Jer. 49:32; מִשְּׁנֵי עֶבְרֵיהֶם on both sides, Ex. 32:15.

(3) with prefixes it often becomes a prep.—(*a*) אֶל־עֵבֶר—(α) to the region beyond, Deu. 30:13.—(β) to the opposite region, Josh. 22:11.—(γ) towards a region, *towards,* Exod. 28:26. More fully—(δ) אֶל עֵבֶר פָּנָיו towards the region opposite one's face, i. e. right before one (Vorwärts, gerade vor sich hin), Eze. 1:9, 12; 10:22. עַל עֵבֶר פ׳ idem, Ex. 25:37.—(*b*) לְעֶבְרוֹ i. q. אֶל עֶבְרוֹ straight before one, Isa. 47:15.—(*c*) מֵעֵבֶר followed by a genit. and suff. and מֵעֵבֶר לְ—(α) *from the other side, from beyond,* after verbs of motion, Josh. 24:3; Zeph. 3:10.—(β) *beyond,* e. g. מֵעֵבֶר לַיָּם beyond the sea, Deut. 30:13; מֵעֵבֶר לְנַהֲרֵי כוּשׁ beyond the rivers of Æthiopia, Isa. 18:1.

(4) pr. n. *Eber*—(*a*) the ancestor of the race of the Hebrews, Gen. 10:24, 25; 11:14, 15 (see my observations on this, Gesch. d. Hebr. Sprache u. Schrift. p. 11); hence בְּנֵי עֵבֶר Gen. 10:21; and poet. עֵבֶר Nu. 24:24, i. q. עִבְרִים *Hebrews;* as to the difference between this and Israelites, see under עִבְרִי.—(*b*) Neh. 12:20.—(*c*) 1 Ch. 8:12.—(*d*) 1 Ch. 8:22.—(*e*) 1 Ch. 5:13.

עֲבַר Chald. i. q. Hebr. עֵבֶר No. 1, *region beyond;* hence עֲבַר נַהֲרָא the region beyond the Euphrates, according to the Persian manner of speaking, i. e. the region west of the Euphrates, Ezr. 4:10, 11, 16, 20; 5:3; 6:6, 8, 13; 7:21, 25.

עֲבָרָה f.—(1) *a ferry-boat,* or *raft,* for crossing a river, 2 Sam. 19:19.

(2) 2 Sam. 15:28 כתיב, where there is the קרי ערבות desert places.

עֶבְרָה f. [plur. const. עֶבְרוֹת also עַבְרוֹת Psa. 7:7]. —(1) *outpouring* of anger (compare the root in

Hithpa.). Job 40:11, עֶבְרוֹת אַפֶּךָ "the outpourings of thy anger." Hence used of *wrath* itself as *poured out*, Isa. 14:6; 10:6; often used of the anger of God, and of punishment sent by God. יוֹם עֶבְרָה the day of divine wrath, Prov. 11:4; Zeph. 1:15, 18; comp. Prov. 11:23.

(2) ὕβρις, *pride, haughtiness*, Uebermuth (see the root Hithpael No. 2), Isa. 16:6; Jerem. 48:30; Ps. 7:7.

עֶבְרֹן see עַבְדּוֹן.

עַבְרוֹנָה ("passage," sc. of the sea), [*Ebronah*], pr. n. of a station of the Israelites, on the shore of the Ælanitic gulf, Num. 33:34.

עִבְרִי pl. עִבְרִים, עִבְרִיִּים, f. עִבְרִיָּה, pl. עִבְרִיּוֹת, Gentile noun, *Hebrew*. As to the origin of this name, it is derived in the Old Test. itself from the name עֵבֶר (which see) [if this be the case there can be no farther question about the matter]; it seems, however, to be originally an appellative, from עֵבֶר the land beyond the Euphrates; whence עִבְרִי a stranger come from the other side of the Euphrates, Gen. 14:13, where it is well rendered by the LXX. ὁ περάτης. This word differs from Israelites (בְּנֵי יִשְׂרָאֵל), in that the latter was the patronymic derived from the ancestor of the people, which was used amongst the nation itself, and there only this was regarded as an appellative, applied by the Canaanites to the Hebrews, as having crossed the Euphrates and immigrating into Canaan; and it was commonly used by foreign nations (compare כְּנַעֲנִים and Φοίνικες; *Chemi*, מִצְרַיִם and Αἴγυπτος). Hence Greek and Latin writers only use the name of ***Hebrews*** (or Jews), (see Pausan. i. 6; vi. 24; x. 12; Tac. Hist. v. 1; Josephus, passim) while the writers of the Old Testament only call the Israelites *Hebrews* when foreigners are introduced as speaking, Gen. 39:14, 17; 41:12; Exod. 1:16; 2:6; 1 Sam. 4:6, 9; 13:19; 14:11; 29:3, or when the Israelites themselves speak of themselves to foreigners, Gen. 40:15; Ex. 1:19; 2:7; 3:18; 5:3; 7:16; 9:1, 13; Jon. 1:9; or when used in opposition to other nations, Gen. 43:32; Ex. 1:15; 2:11, 13; 21:2; Deu. 15:12 (compare Jerem. 34:9, 14); 1 Sam. 13:3, 7 (where there is a paronomasia in עִבְרִים עָבְרוּ); 14:21. As to what others have imagined, that Israelites was a *sacred name*, while that of Hebrews was for common use, it is without foundation, and is repugnant to the Old Test. usage. (I have made more remarks on this noun in Gesch. d. Hebr. Sprache u. Schr. p. 9—12.)

[(2) *Ibri*, pr. n. m. 1 Ch. 24:27.]

עֲבָרִים ("regions beyond"), [*Abarim*], pr. n. Jer. 22:20; fully הַר־הָעֲבָרִים Nu. 27:12; Deu. 32:49 and הָרֵי הָעֲבָרִים Num. 33:47, 48, pr. n. of a mountainous region situated beyond Jordan, opposite Jericho, where Mount Nebo (see נְבוֹ) is a prominent summit.

עָבַשׁ ἅπ. λεγόμ. Joel 1:17, used of seed which, by too much *heat* when under ground, WASTES AWAY, DECAYS, *æstu vanescit*, to use the term which Pliny has appropriated to this matter (H. N. xiv. 24); Germ. verdummen. With this agrees Ch. עֲפַשׁ prop. to rot, specially used of seeds perishing in the earth (see Buxtorf, Lex. Chald. p. 1642; Bochart, Hieroz. ii. 471). That a word signifying *to rot* may also be so wide in use as to be applied to seed, *æstu vanescens*, is shewn by the Gr. πύθομαι, Hesiod. Scut. Herc. 153. Abulwalid compares Arab. عبس i.e. يبس to dry up.

עָבַת not used in Kal, TO BE INTERWOVEN, INTERTWINED, kindred to the roots עָבַט, עָוַת.

Piel, *to twist, to pervert*, Micah 7:3. Hence—

עָבֹת f. עֲבֻתָּה adj. *interwoven*, used of trees with thick foliage, Eze. 6:13; 20:28; Lev. 23:40. (Syr. with the letter Tet ܛܒܝܬܐ id.)

עֲבֹת plur. עֲבֹתִים and עֲבֹתוֹת subst. com. (fem. Jud. 15:14), *something interwoven, intertwined*; hence—

(1) *a rope*, Jud. 15:13, 14; pl. *bonds*, Ps. 2:3, Eze. 3:25; 4:8.

(2) *a braid, wreath*, of small rods woven together, Exod. 28:24; מַעֲשֵׂה עֲבֹת wreathen work, Exod. 28:14.

(3) *a branch with thick foliage*, Eze. 19:11; 31:3, 10, 14.

עָגַב fut. יַעְגַּב. The native power is that of *breathing* and *blowing*, i. q. cogn. אָהַב No. 1; whence עוּגָב a pipe, which is blown. This is also applied to the more violent affections of the mind, especially love between the sexes; TO LOVE, especially licentiously and voluptuously; followed by an acc. and עַל Ezek. 23:5, seq. Part. עֹגְבִים lovers, Jer. 4:30. (Cogn. אָהַב ἀγαπάω. Arab. عجب IV. to please any one (used of a thing); Conj. I. to be glad, to wonder; also, to be pleasant, agreeable.) Hence עוּגָב, and the two nouns which follow.

עֲגָבִים m. pl. *pleasures, delights*; Eze. 33:31

שִׁיר עֲגָבִים "a pleasant song." Specially *things which please God.* (Arab. عجب the grace or good pleasure of God.) Ezek. 33:31, כִּי־עֲגָבִים בְּפִיהֶם הֵמָּה עֹשִׂים "for with their mouth they do what is pleasing to God (opp. to), but their heart follows after gain."

עֲגָבָה or **עַגְבָה** f. *immodest love*, Eze. 23:11.

עֻגָה and **עֻגָּה** —(1 Ki. 19:6; Eze. 4:12), fem. *a cake* baked under hot cinders, such as the Orientals are still accustomed to make, especially when on a journey, or in haste; see Rosenm. Morgenland, i. p. 69; עֻגַת רְצָפִים a cake baked on hot stones, 1 Kings 19:6; עֻגוֹת מַצּוֹת unleavened cakes, Exod. 12:39. (Arab. عجة a cake made with eggs, baked in a pan). Root עוג which see.

עָגוּר masc. adj. *gyrating, wheeling, flying in circles*, from the root עָגַר, which see. It is—(*a*) epith. of the swallow, Isa. 38:14, כְּסוּס עָגוּר "like a swallow wheeling in circles" [*chirping, chattering, twittering*, is the meaning given in Thes.] (LXX. omit עָגוּר; Syr. render, chattering swallow).—(*b*) poet. for the swallow itself, Jer. 8:7. Compare דְּרוֹר, the etymology of which is very similar. Bochart (Hieroz. ii. 68, seq.) regards the word עָגוּר as signifying *the crane;* but his arguments have but little weight. This meaning is principally refuted by the passage referred to in Isaiah, which Bochart renders "*as the swallow*, and as the *crane*," a sense which would have been expressed by כְּסוּס וְכָעָגוּר. Both words being without the article clearly shews that the first is a substantive, and the second its epithet; compare כְּקֵן מְשֻׁלָּח Isa. 16:2; כְּמֹץ עֹבֵר 29:5; כְּנַחַל שׁוֹטֵף 30:28. Compare page CCXII, B.

עָגִיל m. *a ring*, specially *an earring*, Ezek. 16:12; Nu. 31:50. From the root—

עָגַל i. q. גָּלַל TO ROLL, TO REVOLVE; Syr. Pael id. Comp. Arab. عجل to hasten, to hurry. Hence מַעְגָּל, עָגִיל, and the five nouns which follow.

עָגֹל f. עֲגֻלָּה adj. *round*, 1 Ki. 7:23, seqq.

עֵגֶל m. with suff. עֶגְלִי; pl. const. עֶגְלֵי, and—

עֶגְלָה f.—(1) *a calf*, prop. one of the first year, Levit. 9:3; Mic. 6:6 (comp. Maimonid. de Sacrif. i. § 14); but it is also very often—

(2) *a bullock, steer, heifer;* used of a heifer broken in to work, Hos. 10:11; giving milk, Isa. 7:21; yoked to the plough, Jud. 14:18; of three years' old, Gen. 15:9. And such a heifer (prop. one of *the third* year) not broken in, unaccustomed to the yoke (comp. Hos. 10:11; Jer. 31:18; Plin. viii. 4, 5), was rightly understood by the LXX., Vulg., Targ., in the words עֶגְלַת שְׁלִשִׁיָּה Isa. 15:5; Jer. 48:34. Metaph. עֶגְלֵי עַמִּים bullocks of the peoples, used for leaders of the peoples, Ps. 68:31; compare עַתּוּד. (Arab. عجل, Syr. ܥܓܠܐ, ܥܓܠܬܐ id. Æth. ዕጕል: a calf, a whelp, and even an infant; see Bochart, Hieroz. i. page 273, seqq.

(3) עֶגְלָה [*Eglah*], pr. name of one of the wives of David, 2 Sa. 3:5; 1 Ch. 3:3.

עֲגָלָה with suff. עֶגְלָתוֹ f. *a wagon, a chariot* (so called from rolling, wheeling), Genesis 45:19, seqq.; specially *a wagon*, 1 Sa. 6:7, seqq.; *an ox-cart*, Isa. 28:27, 28; *a military car*, Psalm 46:10. (Syriac ܥܓܠܬܐ, Arab. عجلة id.)

עֶגְלוֹן (q. d. "*vitulinus*"), [*Eglon*], pr. n.—(1) of a king of Moab, Jud. 3:12.—(2) of a town in the lower country of the tribe of Judah, formerly a royal city of the Canaanites, Josh. 10:3; 12:12; 15:39 [prob. now 'Ajlan, عجلان Rob. ii. 392].

עָגַם TO BE SAD, TO GRIEVE, followed by לְ on account of any one, Job 30:25. See אָגַם No. 3.

עָגַן only in Niph. according to the Ch. use, TO BE SHUT UP, TO REMAIN SHUT UP. Ruth 1:13, הֲלָהֵן תֵּעָגֵנָה "would ye therefore shut yourselves up?" for תֵּעָגַנָּה, compare Isa. 60:4. LXX. κατασχεθήσεσθε. According to Kimchi עגונה is a woman who remains at home, and lives without a husband.

עָגַר an unused root, of nearly the same signification as the kindred עָגַל to roll, to roll oneself, to turn round. Hence עָגוּר (epith. of the swallow) *revolving*, flying in circles. Arab. عجر to fold up, to bend together, e. g. the neck of a camel. V. to roll up together. VIII. to wrap round with a turban. From the idea of folding comes also the signification of Conj. I. to return, to escape, to his accustomed place (as a camel), whence Bochart (Hieroz. II. p. 80) supposes that the Heb. עָגוּר signifies a *migratory* (bird), but the explanation already given is to be preferred. [In Thes. the signification assigned to this verb is that of *to chatter*, and so also the derivative.]

עַד m. (from the root עָדָה to pass over, to go on) —(A) subst.—(1) pr. passing, progress, (in space), then duration (of time). Hence *perpetuity of time*,

eternity, i. q. עוֹלָם. אֲבִי־עַד perpetual father (of his country), [?] Isa. 9:5 [Christ]. הַרְרֵי עַד Hab. 3:6, and הָרֵי עַד Gen. 49:26; eternal mountains, those which are to endure continually. לָעַד Psa. 9:19; 19:10; more fully לְעוֹלָם וָעֶד Ps. 9:6; עוֹלָם וָעֶד Psa. 10:16; 21:5; 45:7; עֲדֵי־עַד Ps. 83:18; עַד־עוֹלְמֵי עַד Isa. 45:17; for ever.

(2) *prey, spoil* (see the root No. 2, Ch. עֲדָא, עֲדִי, עַדְאָה prey, spoil), Gen. 49:27; Zeph. 3:8; Isa. 33:23.

(B) prep. poet. עֲדֵי (like אֱלֵי, עֲלֵי), with suff. עָדַי, עָדֶיךָ, עָדָיו also עֲדֵיכֶם (the Kametz being retained which is unusual), Job 32:12; once עֲד־הֶם for עֲדֵיהֶם 2 Ki. 9:18.

(1) *while so long as*, ἕως (während). 2 Ki. 9:22, עַד זְנוּנֵי אִיזֶבֶל "so long as the whoredoms of Jezebel (continue)." 1 Ki. 18:45, עַד כֹּה וְעַד כֹּה "while so and while so (it was done)," i. e. meanwhile, gradually, little by little. Job 20:5, עֲדֵי רָגַע "during a moment." Followed by inf. Jud. 3:26, עַד־הִתְמַהְמְהָם "while they waited."

(2) *to, even to* some certain limit. It is used—

(*a*) prop. *of space* (from the signification of passing on), as עַד הַנָּהָר הַגָּדוֹל even to the great river, Deut. 1:7; עַד דָּן even to the town of Dan, Gen. 14:14. In opposition to one another are used, מִן...וְעַד, מִן...עַד, (see מִן No. 3, let. β), and where there are many terms, and a transition from one to another מִן...עַד...וְעַד Gen. 7:23; Nu. 8:4; Jer. 31:40; 1 Sam. 17:52; In the later Hebrew there frequently occurs עַד לְ *even to*, Ezr. 9:4; Esth. 4:2; hence עַד לְמֵרָחוֹק even to afar off, Ezr. 3:13; 2 Chron. 26:15 (compare עַד מֵרָחוֹק Isa. 57:9); once עַד אֲלֵיהֶם even to them, 2 Ki. 9:20. The particle אֶל and this differ properly in this respect: that אֶל signifies nothing but motion and direction *towards* some limit. עַד on the contrary implies an actual arrival *quite to* such a limit; e. g. בּוֹא עַד (see בּוֹא No. 2, *c*.); נָגַע עַד to attain unto, Job 4:5; מָצָא עַד Job 11:7; נָגַשׁ עַד Jud. 9:52; but this distinction is not always observed, as is clearly shewn by the phrases הִתְבּוֹנֵן עַד to attend to, Job 32:12; 38:18 (in other places followed by אֶל, עַל); הֶאֱזִין עַד Num. 23:18. עַד לְדָבָר הַזֶּה Ezr. 10:14; "with regard to this thing." Followed by inf. *even until* (anything comes to pass), Num. 32:13; in the later Hebrew עַד לְ Ezr. 10:14; 1 Chron 5:9.

(*b*) of *time*. עַד הַיּוֹם הַזֶּה even unto this day, i. e. (the limit being included; as to the distinction of the particles عَدّ=حَتّى and إلى, the former of which includes the limit, the latter excludes it, compare De Sacy, Gramm. Arab. I. § 830, No. 3); *even this day, even now*, Gen. 26:33; 32:33. עַד הַבֹּקֶר until the morning, Jud. 6:31; עַד הָעֶרֶב until the evening, Lev 15:5; poet. עֲדֵי עָרֶב Ps. 104:23. Often followed by adverbs of time; as עַד־מָתַי, עַד־כָּה, עַד־אָנָה until when i. e. how long? (see אָנָה, מָה, מָתַי) עַד הֵנָּה (cont. עַתָּה, כֹּה, הֵנָּה) עַד עַתָּה, עַד כֹּה (עַדֶנָּה hitherto (see בְּלִי, עַד בִּלְתִּי עַד *until* (there is) *none* (or *nothing*): see בִּלְתִּי, בְּלִי.

(*c*) used of *degree*, especially with reference to a greater, and also to the highest, עַד לִמְאֹד, עַד מְאֹד even to the highest degree, i. e. exceedingly; עַד מְהֵרָה unto the (greatest) haste, i. e. very fast; עַד לְמַעְלָה unto the highest degree, i. e. exceedingly (see מַעַל No. II.); עַד אֵין מִסְפָּר until there is no numbering, Psalm 40:13 (compare עַד לְאֵין מ׳ 2 Ch. 36:16); עַד אֶפֶס מָקוֹם until there is no place left, Isa. 5:8. Hence *even, adeo*, Num. 8:4, and, with a negative particle following, *not even*. לֹא...עַד אֶחָד not even one, Jud. 4:16; 2 Sam. 17:22; Hag. 2:19, עַד הַגֶּפֶן וְהַתְּאֵנָה... לֹא נָשָׂא "even the vine and the fig-tree... bear no fruit;" Job 25:5. Also its use is singular in comparisons, when it is properly, to attain *even unto* another who is distinguished in any thing (bis zu dem Grade wie), 1 Ch. 4:27, "but their family did not multiply עַד בְּנֵי יְהוּדָה up to the children of Judah," i. e. like the children of Judah; Nah. 1:10, עַד סִירִים סְבֻכִים "they are woven together, even as thorns," i. e. like thorns. Compare בּוֹא No. 2, *c*.

(C) Conj.—(1) *while* (compare B, 1), followed by a pret. 1 Sa. 14:19; followed by a fut. Job 8:21; part. ib. 1:18, compare 16, 17. עַד שֶׁ id. Cant. 1:12; עַד לֹא Prov. 8:26; and עַד אֲשֶׁר לֹא Ecc. 12:1, 2, 6, "while (there was) not," i. q. בְּטֶרֶם before that; Syr. ܥܕܠܐ Matt. 1:18, for the Gr. πρίν.

(2) *until, so long as*, used of a limit of time (compare letter B, 2, *b*), followed by a pret. Josh. 2:22, עַד שָׁבוּ הָרֹדְפִים "until the pursuers returned;" Eze. 39:15; followed by a fut. Gen. 38:11; Hos. 10:12. More fully עַד אֲשֶׁר until that, followed by a pret. Deut. 2:14; Jud. 4:24; followed by a fut. Nu. 11:20; Hos. 5:15; עַד שֶׁ Cant. 3:4; Jud. 5:7; עַד כִּי id. Gen. 26:13; עַד אִם Gen. 24:19; Isa. 30:17; עַד אֲשֶׁר־אִם Gen. 28:15; Num. 32:17; Isa. 6:11. The limit of time itself (not the interval of time up to the limit) is signified in these words, 1 Sam. 1:22, עַד יִגָּמֵל הַנַּעַר וַהֲבִיאֹתִיו "until the child be weaned [then] I will bring him," for, when he shall have been weaned; compare Ch. עַד אָחֳרֵין and the idiom of the south and west of Germany, bis Sonntag reise ich, i. e. on next Sunday itself. There is properly an ellipsis in these examples, which may be thus explained, "until when the child be weaned (he shall

remain with me), then I will bring him." It has also been often observed (see Noldii Concord. Part. p. 534; Glassii Philol. S. p. 382, ed. Dathii, interpreters on Ps. 110:1, and on the other hand, Fritzsche on Matt. p. 853, seq.; Winer's Lex. p. 695), that the particle עד sometimes also includes the times *beyond* the stated limit; but this is manifestly false, so far as this is supposed to lie in the power of this particle from any singular usage of the Hebrew language. But, on the other hand, it is not less certain that the sacred writers have not stated the extreme limit in places of this kind, but have mentioned a nearer limit without excluding the time beyond. When any one setting out on a journey says to a friend, "Farewell till we meet again" (lebewohl bis auf Wiedersehn!), he is *now* indeed resting on this nearer limit, although wishing well to his friend after his return as well. In the same manner are we to judge of the passages, Ps. 110:1 [?]; 112:8; Dan. 1:21; Gen. 28:15; 1 Tim. 4:13; compare Hengstenberg, De Authentia Libri Danielis, p. 66, 67.

(3) *even to* (a great) degree, i. e. *even that, so that* (compare Arab. حتى and Horst ad Motenabbii Carmen, Bonnæ 1823, verse 1), Isa. 47:1, "thou hast said, I shall rule for ever, עַד לֹא שַׂמְתְּ אֵלֶּה עַל לִבֵּךְ even that (thou hast gone so far in insolence and pride, that) thou didst not lay these things to heart;" Job 14:6; 1 Sam. 2:5; 20:41; more fully עַד אֲשֶׁר Josh. 17:14 (unless it should be read עַל אֲשֶׁר).

עַד Chald. i. q. Heb.

(A) Prep.—(1) *within, during* (während). עַד יוֹמִין תְּלָתִין within thirty days, Dan. 6:8, 13.—(2) *until, even until*, used of time, e. g. עַד כְּעַן until now, Ezr. 5:16; but עַד אָחֳרֵין until the last, is i. q. at last, Dan. 4:5.—(3) *to, for*, used of purpose and end. עַד־דִּבְרַת דִּי to the end that, Dan. 4:14, i. q. עַל דִּבְרַת דִּי 2:30.

(B) עַד דִּי Conj.—(1) *while, when meanwhile.* Dan. 6:25, "they (the men cast into the den) had not yet reached the bottom of the den, when meanwhile (עַד דִּי) the lions seized them."—(2) *until that*, Dan. 4:30; 7:22.

עֵד m. pr. part. of the root עוּד.

(1) *witness*, Pro. 19:5, 9; used also of inanimate things, Gen. 31:44, 48; Isa. 19:20.

(2) *testimony*, pr. *what testifies.* עָנָה עֵד בְּ to bear witness against any one, Ex. 20:16; Deu. 5:17; 31:21.

(3) *a prince*, pr. commander, legislator, Isa. 55:4. [The common meaning, *a witness*, needs not to be departed from in this passage.]

עֹד see עוֹד *as yet.*

עָדַד an unused root; Arabic عدّ to number, count, compute, especially days, time; Conj. IV. to determine, especially time. This verb appears to be secondary, and derived from the noun עַד time, like יָעַד, to which it is allied. Hence Syriac ܥܐܕܐ a festival day, i. q. מוֹעֵד, Arabic عدان, عدان time, عدّة the time of the monthly courses of women, and Heb. עִדָּה, and also the pr. n. עִדּוֹ, עַדְעָדָה, Ch. עִדָּן.

עוֹדֵד see under the root עוּד Pilel.

עָדָה Arab. عدا for عدو i. q. עָבַר—(1) TO PASS BY, Job 28:8; whence עַד A, 1, and B, C, עֲדִי No. 1.

(2) *to attack in a hostile manner*, whence the Arabic عدو an enemy, compare the synonyms עָבַר No. 5, *b*, חָלַף, הָלַךְ. Hence עַד A, 2, booty.

(3) causat. to make to pass over, i.e. *to put on* ornaments (Germ. überziehen, anziehen), *to adorn oneself* with any thing; followed by an acc. like לָבַשׁ. (Ch. id.). Job 40:10, עֲדֵה־נָא גָאוֹן "adorn thyself with majesty." עָדָה עֲדִי to put on ornaments. Eze. 23:40; Jer. 4:30; Hos. 2:15; Jer. 31:4, תַּעְדִּי תֻפַּיִךְ "thou shalt adorn thyself with thy tabrets," which, being put on the hands, adorned women when dancing.

HIPHIL—(1) causat. of Kal No. 1, *to remove, put away* (as a garment), i. q. הֶעֱבִיר (Jon. 3:6) Prov. 25:20.

(2) causat. of Kal No. 3, followed by two acc. *to adorn any one with any thing*, Eze. 16:11.

The derived nouns are, עַד, עֲדִי, עֵת for עֶדֶת (עִתָּה, עִתִּי), and the pr. n. עָדָה, עֲדִיאֵל, עֲדָיָה, עֲדִיתַיִם, יֶעְדּוֹ, מַעֲדְיָה, מַעֲדַי.

עֲדָה, עֲדָא fut. יֶעְדֵּה, יֶעְדֵּא Chald. i. q. Hebr.

(1) TO PASS OVER, or AWAY, a kingdom, Dan. 7:14; *to be abrogated*, as a law, Dan. 6:9, 13.

(2) *to go, to come*, followed by בְּ to any thing, Dan. 3:27; followed by מִן *to go away, to depart*, Dan. 4:28.

APHEL, causat. of Peal No. 2, *to take away*, Daniel 5:20; 7:26; *to depose* (kings), 2:21.

עָדָה ("ornament," "beauty"), [*Adah*], pr. n. f.—(1) of a wife of Lamech, Gen. 4:19.—(2) of a wife of Esau, Gen. 36:2, 4; compare 26:34.

I. **עֵדָה** f. constr. עֲדַת (from the root יָעַד) for יְעָדָה (by aphæresis) *an appointed meeting, an assembly*, specially—

(1) *the congregation* of the Israelites, fully עֲדַת יִשְׂרָאֵל Ex. 12:3; עֲדַת בְּנֵי יִשְׂרָאֵל 16:1, 2, 9; עֲדַת יְהוָֹה the congregation of Jehovah, Num. 27:17; and κατ' ἐξοχὴν הָעֵדָה Lev. 4:15. LXX. συναγωγή.

(2) *a private domestic meeting, a family,* Job 16:7; 15:34; and in a bad sense, *a crowd* (of wicked men), Nu. 16:5; Ps. 22:17.

(3) *a swarm* (of bees), Jud. 14:8.

II. עֵדָה f. (from the root עוּד) with Tzere impure, pl. עֵדוֹת.

(1) *something that testifies,* Gen. 31:52.

(2) *testimony,* Gen. 21:30.

(3) *a precept* (of God), Ps. 119:22, 24, 59, 79, 138, 146, 168.

עִדָּה f. only pl. עִדִּים i. q. Arab. عِدَّة an appointed time, specially the monthly courses of women (see the root עָדַד). Isa. 64:5, בֶּגֶד עִדִּים "a menstruous cloth." Arab. عدّ Conj. VIII. to menstruate.

עִדּוֹ & **עִדּוֹא** ("timely"), [*Iddo*], pr. n.—(1) of a prophet and writer, 2 Ch. 12:15; 13:22.—(2) of the grandfather of Zechariah the prophet, Zech. 1:1, 7; Ezr. 5:1; 6:14; Neh. 12:4, 16.

עֵדוּת f.—(1) i. q. עֵדָה No. 3, *a precept* (of God), most frequently in pl. עֵדְוֹת (*edwoth*) inflected in the Aramæan manner (like מַלְכוּ, pl. מַלְכֻיוֹת). Ps. 119:14, 36, 99; Neh. 9:34.

(2) *law,* i. q. תּוֹרָה, especially used of the decalogue, Ex. 25:21; 16:34; 2 Ki. 11:12. אֲרוֹן הָעֵדוּת the ark of the law, Ex. 25:22. אֹהֶל הָעֵדוּת the tent of the law, Nu. 9:15; 17:23; 18:2 [of *witness*, Eng. Vers. see Acts 7:44]. Used also of the holy *rites,* Psa. 122:4.

(3) *revelation,* hence a *revealed psalm,* Psa. 60:1; 80:1; inasmuch as the authors of the Psalms considered them as revealed: [as of course all Scripture is; the Psalms are quoted with the words, "the Holy Ghost saith," Hebrews 3:7], (Psa. 40:7; 60:8; 62:12; 81:7). Others consider it to mean *a lyric poem,* one to be sung to the lyre, as if from עֵד i. q. Arab. عُود lyre.

עֲדִי (from the root עָדָה) in pause עֶדִי, with suff. עֶדְיִי m.—(1) *age,* Psa. 103:5 (Targ. old age); opp. to נְעוּרִים; see the root No. 1; compare עַד A, 1.

(2) *ornament* (see the root No. 3), Ex. 33:4, 6; Jer. 4:30. עֲדִי עֲדָיִים most splendid ornament, Eze. 16:7. Used of the ornaments of a horse, *trappings,* Ps. 32:9.

[Note. Many attribute to this word the signification of *mouth.*]

עֲדִיאֵל ("ornament of God"), [*Adiel*], pr. n. m.—(1) 1 Ch. 4:36.—(2) 1 Ch. 9:12.—(3) 1 Ch. 27:25.

עֲדָיָה ("whom Jehovah adorned"), [*Adaiah*], pr. n. m.—(1) the grandfather of king Josiah, 2 Ki. 22:1.—(2) 1 Ch. 9:12; Neh. 11:12.—(3) 1 Chron. 8:21.—(4) Ezr. 10:29.—(5) Ezr. 10:39; Neh. 11:5. for which there is עֲדָיָהוּ 2 Ch. 23:1.

עָדִין adj. *soft, delicate,* Isa. 47:8. The words are very difficult, and perhaps corrupted in 2 Sam. 23:8, הוּא עֲדִינוֹ הָעֶצְנוֹ (כְּתִיב) for which the author of the Chronicles, 1 Ch. 11:11, has given, הוּא עוֹרֵר אֶת חֲנִיתוֹ "he lifted up his spear." Vulg. renders them *ipse est quasi tenerrimus ligni vermiculus.* Jo. Simonis, *percussio ejus hastâ suâ (fuit) in octigentos* etc.; comparing عدن Conj. II. to smite with a pointed weapon, see below עֵצֶן. I prefer rendering עָדִין by *vibration* (das Schwingen, Schwenken der Lanze); from the root עָדַן to be soft, pliant (schwank).

(2) [*Adin*] pr. n. m. Ezr. 2:15; Neh. 7:20.

עֲדִינָא ("slender," "pliant;" Germ. schwank), [*Adina*], pr. n. of one of David's captains, 1 Chron. 11:42.

עֲדִיתַיִם ("twofold ornament," ["twofold prey"]), [*Adithaim*], pr. n. of a town in the tribe of Judah, Josh. 15:36.

עָדַל an unused root; Arab. *to be just, equitable;* whence—

עַדְלַי (for עֲדַלְיָה "justice of God"), [*Adlai*], pr. n. m., 1 Ch. 27:29; and—

עֲדֻלָּם ("the justice of the people," for עֲדַל עָם; according to Jo. Simonis, compounded of עַד עֹלָם; comp. عدو a hiding place; and עָלַם to hide), [*Adullam*], pr. n. of a city in the plain country of Judah; formerly a royal city of the Canaanites, fortified by Rehoboam, Josh. 12:15; 15:35; Mic. 1:15; Neh. 11:30. LXX. Ὀδολλάμ. Near it was מְעָרַת עֲדֻלָּם the cave of Adullam, 1 Sam. 22:1; 2 Sam. 23:13; Gent. noun, עֲדֻלָּמִי Gen. 38:1, 12.

עָדַן a root not used in Kal, which appears to have had the signification of softness, laxity; Arab. غدن V. to be flexible, to vacillate, غَدَن softness, laxity

languor, غدان a cane, or reed, a tall rod (pr. vacillating, vibrating in the air); comp. above עֲדִין. Gr. ἀδινός, which Jo. Simonis compares, is plainly not connected with this stock.

Hithpael, pr. *to conduct oneself softly*, i. e. to live sumptuously, delicately, Neh. 9:25.

Derived nouns, עֵדֶן, עֶדֶן, עֲדֶן, עֶדְנָה, עֲדִין, מַעֲדַנִּים, and the pr. n. עֲדִינָא, עַדְנָה.

עֵדֶן m.—(1) *delight, pleasure;* Gr. ἡδονή, Syr. ܥܕܢܐ only in plur. Ps. 36:9; 2 Sa. 1:24.

(2) [*Eden*], pr. n. of a pleasant country in Asia (the site of which is described Gen. 2:10—14), in which was the garden where the first created human beings were placed, Gen. 2:8, 10; 4:16; hence גַּן־עֵדֶן the garden of Eden, 2:15; 3:23, 24; Joel 2:3; Isa. 51:3; Eze. 31:9, 16. The various opinions as to the locality of the terrestrial paradise are stated and discussed by Rosenmüller, Bibl. Alterthumskunde, vol. i. p. 172, seqq.; Schulthess, d. Paradies. Zurich, 1816, oct.

עֶדֶן ("pleasantness"), [*Eden*], pr. n. of a district of Mesopotamia or Assyria, 2 Ki. 19:12; Isaiah 37:12; Eze. 27:23. It is different from בֵּית עֶדֶן, see page CXVIII, A.

עֲדֶן, עֲדֶנָּה contr. for עַד־הֵנָּה *till now, hitherto,* Ecc. 4:2, 3.

עִדָּן m. Chald.—(1) *time;* Syriac ܥܕܢܐ, Arabic عدان id.; from the root עֲדַד Dan. 2:8, seq.; 3:5, 15; 7:12.

(2) specially *a year,* Dan. 4:13, 20, 22, 29; 7:25, עַד־עִדָּן וְעִדָּנִין וּפְלַג עִדָּן "during a year, (two) years, and the half of a year;" i. e. during three years and a half; comp. Josephus, Bellum Jud. i. 1. See מוֹעֵד No. 2, and יָמִים No. 4.

עַדְנָא ("pleasure"), [*Adna*], pr. n. m. Ezra 10:30.

עַדְנָה (id.), [*Adnah*], pr. n. m.—(1) 1 Ch. 12:20 [this is עַדְנַח].—(2) 2 Ch. 17:14.

עֶדְנָה f. *pleasure,* Gen. 18:12.

עַדְעָדָה (Syr. "festival"), [*Adadah*], pr. n. of a town in the southern part of the tribe of Judah, Josh. 15:22.

עָדַף TO BE REDUNDANT, ABUNDANT, prop. used of full and ample garments and curtains, and curtains hanging down; hence *to be over and above,* used of food, Ex. 16:23; of money, Lev. 25:27; of men, Nu. 3:46, 48, 49.

Hiphil, *to collect,* or *have what is over and above,* Exod. 16:18. (Arab. غدف to give what is over and above, too much; Conj. IV. to loosen a vail.)

I. **עָדַר** not used in Kal; Arabic غدر to desert perfidiously; III. to desert.

Niphal נֶעְדַּר—(1) TO BE LEFT BEHIND, TO REMAIN, 2 Sa. 17:22.

(2) *to be wanting, lacking,* 1 Sam. 30:19; Isa. 40:26; 59:15.

Piel עִדֵּר *to suffer* anything *to be wanting,* 1 Ki. 5:7.

[This and the following are blended in Thes.]

II. **עָדַר**—(1) TO SET IN ORDER, TO ARRANGE, TO DISPOSE, as an army in battle array, 1 Ch. 12:38. With the word for battle omitted, verse 33. Hence עֵדֶר.

(2) From the Chaldee usage, *to weed,* Isa. 5:6; 7:25 (Syriac ܥܕܪܐ a plough); whence מַעְדֵּר a hoe. Hence—

עֵדֶר m.—(1) with suff. עֶדְרוֹ *a flock,* Gen. 29:2, 3, 8, and so frequently; עֵדֶר יְהוָה a flock of Jehovah, a name for the people of Israel, Jer. 13:17.

(2) [*Eder*], pr. n.—(*a*) of a town in the south of the tribe of Judah, Josh. 15:21.—(*b*) m. 1 Chron. 23:23; 24:30; compare מִגְדַּל עֵדֶר p. CCCCXLVII, B.

עֵדֶר ("flock"), [*Ader*], pr. n. m. 1 Ch. 8:15.

עַדְרִיאֵל ("flock of God"), [*Adriel*], pr. n. of a son-in-law of King Saul, 1 Sa. 18:19; 2 Sa. 21:8.

עָדַשׁ, an unused root, Arabic عدس to tend a flock. Hence is derived—

עֲדָשׁ or **עָדָשׁ** only plur. עֲדָשִׁים *lentiles,* chiefly used as food for the poor, Gen. 25:34; 2 Sa. 17:28; 23:11; Eze. 4:9. (Arabic عدس idem.) See Celsii Hierob. ii. p. 104, seqq.

עַוָּא [*Ava*], 2 Ki. 17:24; see עִוָּה.

עוּב not used in Kal, i. q. עוּף No. 3, TO WRAP ROUND, TO COVER WITH DARKNESS.

Hiphil, *to cover with darkness;* metaph. to render ignoble, to treat with indignity; Lam. 2:1, "how hath the Lord in his anger covered the daughter of Zion with darkness;" LXX. ἐγνόφωσεν. (Syr. Aph. to obscure, but Pael ܥܝܒ metaph. to contemn, to treat with indignity, عاب Med. Ye, to disgrace.)

Derivative, עָב No. II. a cloud (Chald. and Zab ܥܝܒܐ id.)

עוֹבָל ("stripped," "bare of leaves"), [*Obal*], pr. n. of a nation and country of Joktanite Arabs [Gen. 10:28], called in the Samaritan copy and 1 Ch. 1:22, עֵיבָל. The situation is wholly uncertain: Bochart (Phaleg, ii. 23) understands them to be the Avalites, on the shores of Æthiopia; but it seems that Joktanites should be sought for in Arabia itself. Far less can this word be identified with Gobolitis, in Idumæa, which is גְּבָל.

עוּג—(1) prop. TO GO IN A CIRCLE, like the kindred roots חוּג, חָגַג; Arab. عاج Med. Kesra, to be curved, II. to bend, to curve. Hence מָעוֹג, עֻגָה a round of cake, like כִּכָּר, from כָּרַר.

(2) denom. from עֻגָה, *to bake bread*, or *cake*, Eze. 4:12.

עוֹג (perhaps contr. for עֲנָג, עֲנָק i. e. "in stature, long necked," "gigantic," compare עֲנָק), [*Og*], pr. n. of a king of Bashan, celebrated for his great size. Num. 21:33; 32:33; Deut. 3:1.

עוּגָב m. Gen. 4:21; Job 21:12; 30:31, and עֻגָב Ps. 150:4 (where many MSS. and printed editions have עֻגָּב), *tibia, fistula, syrinx, pipe, reed*, as rightly given by the Hebrew interpreters. Targ. אַבּוּבָא a pipe (Syr. ܐܒܘܒܐ, Zab. ܐܡܒܘܒܐ; whence *ambubaja*, i. e. *tibicina*, Hor.); Jerome, *organon*, i. e. a double or manifold pipe, an instrument composed of many pipes. In Dan. 3:5, 10, 15, the Hebrew translator uses it for the Chald. סוּמְפֹּנְיָה, which see. The root is עָגַב, probably with the primary signification of *breathing, blowing*.

עוּד—(1) i. q. Arab. عاد Med. Waw, TO TURN BACK, TO RETURN (the verbs אוּד No. 1, and חוּר, see Piel, are nearly connected); then TO REPEAT, TO DO OVER AGAIN (compare שׁוּב); whence inf. absol. עוֹד adv. again, yet (which see).

(2) *to say again and again, to witness, to exhort*, in Kal once, Lam. 2:13 כתיב, see Hiphil.

PIEL עִוֵּד *to surround*, Ps. 119:61. (Æth. ዐወደ: to go round, አዖደ: to make go round, i. e. to surround.)

HIPHIL הֵעִיד.—(1) causat. *to take as a witness, to call* any one *to witness*, Isa. 8:2; Jer. 32:10, 25, 44; hence *to call as witness, to invoke*, followed by בְּ against any one, Deu. 4:26; 30:19; 31:28.

(2) i. q. Kal; hence *to testify, to bear witness*, absol. Am. 3:13; Mal. 2:14, followed by an acc. against any one, 1 Ki. 21:10, 13, and in a good sense for any one, i. e. to praise him, Job 29:11 (compare μαρτυρέω, Luke 4:22). Hence—(*a*) *to obtest*, i. e. *to affirm solemnly, to affirm*, calling God to witness, followed by בְּ of pers. Gen. 43:3, הָעֵד הֵעִד בָּנוּ הָאִישׁ לֵאמֹר "the man did solemnly affirm unto us;" Deut. 8:19; 32:46; 1 Ki. 2:42; Zec. 3:6.—(*b*) *to admonish solemnly*, especially Jehovah a people, followed by an acc. of pers. Lam. 2:13; בְּ Ps. 50:7; 81:9; 2 Ki. 17:13; עַל Jer. 6:10; especially *to chastise, to chide* (compare יָסַר), Neh. 13:15, 21.—(*c*) *solemnly to enjoin* on any one a precept or law; hence used of any law given by God (see עֵדָה No. 3, and עֵדוּת), 2 Ki. 17:15, אֵת עֵדוֹתָיו אֲשֶׁר הֵעִיד בָּם "his precepts, which he had given them;" Neh. 9:34; 1 Sam. 8:9.

HOPHAL הוּעַד *to be declared, shewn*, Ex. 21:29.

PILEL עוֹדֵד (which some incorrectly take as from the root עָדַד) pr. *to restore, to confirm*, Ps. 146:9; 147:6.

HITHPALEL, *to set oneself up, to stand upright*, Ps. 20:9. LXX. ἀνορθώθημεν.

Derived nouns, עֵד, עֵדָה, עֵדוּת, תְּעוּדָה [pr. n. עוֹדֵד] and—

עוֹד, sometimes (according to the Masora twelve times, e. g., Gen. 8:22; Jer. 13:27, etc.), עֹד prop. inf. absol. of the verb עוּד *going over again, repeating*. Always an adv.

(1) *again, yet again*, Gen. 4:25; 8:21; 24:20, Jud. 13:8; Hos. 1:6.

(2) *again and again, repeatedly* (zu wiederholten Malen, immer von Neuem, so that an action hardly intermitted, is repeatedly begun anew; often incorrectly rendered, continually, without intermission). Gen. 46:29, וַיֵּבְךְּ עַל־צַוָּארָיו עוֹד "and he wept on his neck again and again," i. e. so that the tears burst out again and again. Ruth 1:14; Psa. 84:5, "blessed are those who dwell in thy house עוֹד יְהַלְלוּךָ they will praise thee again and again," (i. e. daily; well explained by Kimchi כָּל־הַיָּמִים), Jerem. 2:9; Hosea 12:1.

(3) *more, further, besides*, Isa. 5:4; Ecc. 3:16; Jud. 20:25; Gen. 7:4; 8:10; 29:7.

(4) *as yet, yet, still*. Gen. 29:7, "it is yet high day," Num. 11:33; and so very frequently; also, *yet more, still more*. Prov. 9:9, "give to a wise man וְיֶחְכַּם עוֹד and he will become yet wiser;" with suff. עוֹדֶנִּי (עוֹדִי see below); as yet I (am, was), Joshua 14:11; 1 Sa. 20:14; עוֹדְךָ as yet thou, Gen. 46:30; עוֹדֶנּוּ Gen. 18:22; 43:27, 28; עוֹדֶנָּה 1 Ki. 1:14, 22; עוֹדָם Ex. 4:18; once עוֹד הֵם Isa. 65:24. With suff. plur. once, Lam. 4:17 קרי עוֹדֵינוּ תִּכְלֶינָה עֵינֵינוּ, "as yet our eyes languish." The suffix is redundant, and seems to have been introduced on account of the

rhythm, in כתיב it is written עֹדֶינָה (an Aram. form for עֹדֶינּוּ) on account of the similar ending in the word תְּכַלֶּינָה.

With prefixes—(1) בְּעוֹד, בְּעֹד—(*a*) *while, while yet, in the time when yet* (it was or is), (opp. to בְּטֶרֶם). 2 Sa. 12:22, בְּעוֹד הַיֶּלֶד חַי "while the child yet lived." Jer. 15:9, בְּעֹד יוֹמָם "while it is yet day." Psalm 104:33, בְּעוֹדִי "whilst yet I (live)." Ps. 146:2.—(*b*) *within yet*—. Gen. 40:13, בְּעוֹד שְׁלֹשֶׁת יָמִים "within yet three days." Isaiah 7:8. Compare בְּ A, No. 3.

(2) מֵעוֹד *from as yet, ex quo, ever since.* מֵעוֹדִי ever since I was, Gen. 48:15. Nu. 22:30, מֵעוֹדְךָ עַד הַיּוֹם הַזֶּה "from the time that thou wast unto this day."

עוֹד Ch. *yet*, Dan. 4:28.

עוֹדֵד (for מְעוֹדֵד "restoring," "setting up"), [*Oded*], pr. n.—(1) of the father of Azariah the prophet, 2 Chron. 15:1, 8.—(2) of another prophet, 2 Ch. 28:9.

עָוָה—(1) i. q. Arab. عوى TO BEND, TO CURVE, TO TWIST, TO DISTORT (cogn. root אָוָה), see Niph. Pi. Hiph.

(2) *to act perversely, to sin* (compare חָבַל No. II. 2), Daniel 9:5; followed by עַל of pers. Esth. 1:16. (Arab. غوى to err, to be led astray.)

NIPHAL—(1) *to be distorted, to writhe*, with pains and spasms, like a parturient woman. Isaiah 21:3, נַעֲוֵיתִי מִשְּׁמֹעַ "I writhe, so that I cannot hear," also *to be bowed, to be depressed* by calamities, Ps. 38:7.

(2) *to be perverse.* Proverbs 12:8, נַעֲוֵה לֵב "(a man) perverse of heart." 1 Sam. 20:30, בֶּן־נַעֲוַת הַמַּרְדּוּת "thou son of the perverse rebellious (woman)," i. e. of a perverse rebellious mother.

PIEL, *to pervert, to subvert, to overturn.* Isaiah 24:1, עִוָּה פָנֶיהָ "he subverteth the face thereof" (of the earth). Lam. 3:9, נְתִיבֹתַי עִוָּה "he has subverted my ways." Compare הָפַךְ.

HIPHIL, *to make crooked, to pervert*, as to pervert right, Job 33:27; to pervert one's way, i. e. course of action, i. e. to act perversely, Jerem. 3:21; then by the omission of דֶּרֶךְ *to act perversely*, 2 Sa. 7:14; 19:20; 24:17.

Derived nouns, עַוָּה, עָוֹן, עִוְעִים, עִי, מְעִי, Chald. עֲוָיָא, and the pr. n. עִוִּי, עַוָּה, עֲוִית, עִי, עִיִּים, עִיּוֹן.

עַוָּה (i. q. עַוָּה "overturning," unless indeed it should be so read), 2 Ki. 18:34; 19:13; Isa. 37:13; and עַוָּא 2 Kings 17:24; [*Iva*], pr. n. of a city under the dominion of the Assyrians, from which colonies were brought to Samaria. Gent. noun, pl. עַוִּים 2 Ki 17:31; but see as to other nations of the same name below under עַוִּי. Some compare with this *Avatha*, a city of Phœnicia (see Relandi Palæstina, p. 232, 233).

עַוָּה f. *overturning*, Eze. 21:32; see עָוָה Pi.

עוֹז see עָז.

עוֹז see עֹז *strength.*

עוּז Arab. عاذ Med. Waw, TO FLEE FOR REFUGE, (kindred roots are עוּשׁ, חוּשׁ), followed by בְּ *to* any one, Isa. 30:2.

HIPHIL, causat. *to cause to flee*, i. e. *to set* any thing *in safety* (Germ. seine Habe flüchten), Ex. 9:19, and without an acc. to set *one's own things* in safety, Isa. 10:31; Jer. 4:6; 6:1.

עוּט an unused root (cogn. אוּץ, עוּץ), prop. to impress, to immerse, to engrave. Hence עֵט a style. Arabic غاط to impress, to immerse, to imprint, as feet into the sand; also, to dig. II. to swallow down great morsels. VI. to dip one another into the water. غوطة soft sandy ground, irrigated with water, and planted with trees; comp. غاص to dip oneself under water, to make water. [In Thes. the meanings given here to this root are spoken of very doubtfully, and the word עֵט is derived from the idea of hardness.]

עַוִּי, plur. עַוִּים—(1) Gent. noun (prop. from עַוָּה, "those who inhabit desert places"), *Avim, Avvites*—(*a*) aborigines of the land of the Philistines, Deut. 2:23; Josh. 13:3.—(*b*) the inhabitants of the city Avva, see עַוָּה.—But—(2) הָעַוִּים (the city) of the Avvites, is a town in the tribe of Benjamin, probably taking its name from the Avvites (No. 1, *a*), Josh. 18:23.

עֲוָיָא or **עֲוָיָא** f. Chald. *perversity, sin.* Often occurring in the Targums. In the Old Test. only in plur. עֲוָיָן, or (as it is in other copies, and always in the Targums) עֲוָיָן, Dan. 4:24.

עֲוִיל m.—(I) *evil, ungodly*, Job 16:11, from the root עָוַל.

(II) *a child, infant*, pr. *suckling*, i. q. עוּל Job 21:11; perhaps 19:18, from the root עוּל.

עֲוִית ("ruins"), [*Avith*], pr. n. of a town on the borders of Edom, Gen. 36:35.

עָוַל not used in Kal; prop. TO TURN AWAY, TO DISTORT (compare אָוַל, חָבַל); hence *to be wicked*

Arab. عال Med. Waw quiesc. *to decline, turn aside,* especially from what is just.

Piel עִוֵּל *to act wickedly,* Psa. 71:4; Isa. 26:10. (Syr. Aph. id.)

Derived nouns, עָוֶל, עַוָּל, עַוְלָה, עוֹלָה No. I, and עֲוִיל No. I.

עַוָּל m. *evil, wicked,* Job 18:21; 27:7; 29:17.

עָוֶל עֶוֶל ["once in const."], with suff. עַוְלוֹ, and m. *wickedness, depravity, iniquity,* as of a judge, Lev. 19:15; of a merchant, Eze. 28:18. עָשָׂה עָוֶל to act wickedly, to commit iniquity, Eze. 3:20. LXX. ἀδικία, ἀνομία.

עוּל or **עִיל** TO SUCKLE, TO GIVE MILK, used of animals, 1 Sam. 6:7, 10; Gen. 33:13. Part. עָלוֹת *those that give milk;* poet. used of ewes ["and cows"], Ps. 78:71; Isa. 40:11. (Arab. غال Med. Ye, to be great with young, and to give suck.)

Derivatives, עֲוִיל No. II., and—

עוּל m. *an infant, a child,* prop. *a suckling,* Isa. 49:15; 65:20. (In Arab. عايل a boy; Syr. ܥܘܠܐ id.)

עַוְלָה f. i. q. עָוֶל Job 6:29, 30; 11:14; 13:7. בְּנֵי־עַוְלָה the wicked, 2 Sam. 3:34, and without בְּנֵי abstr. for concr. עַוְלָה used for wicked persons, Job 24:20; Ps. 107:42. With ה parag. עַוְלָתָה Ps. 92:16, and contr. עֹלָתָה Job 5:16; transp. עַלְוָה (which see); pl. עוֹלוֹת Ps. 58:3; 64:7.

עוֹלָה—(I.) contr. for עַוְלָה *iniquity,* Isa. 61:8. [This passage may very well be taken with the common meaning. So Thes.]

(II.) *burnt offering,* see עֹלָה (from the root עָלָה).

עוֹלֵל pl. עוֹלְלִים, and **עוֹלָל** (verbal of Poel of the form חוֹתָם), pl. עוֹלָלִים, with suff. עֹלְלֵיהֶם, עֹלְלֵיכֶם, m. *a boy, a child* (so called in my opinion from the idea of petulance, see עָלַל No. 2), a poet. word, differing from יוֹנֵק, with which it is joined, Jer. 44:7; Lam. 2:11. Used of a boy playing in the street, Jer. 6:11; 9:20; asking bread, Lam. 4:4; led away captive, Lam. 1:5; carried in the bosom, Lam. 2:20; once used of an unborn babe, Job 3:16. The same is מְעוֹלָל Isa. 3:12. (My opinion as to the origin and proper signification is given above. Others regard it differently. Alb. Schultens, Origg. Hebr. i. 6, compared Arab. علّ Conj. II. *to soothe a weaned child (with sweet things),* so that עוֹלָל prop. would be a weaned child; but this does not accord with the form, which is active.)

עוֹלֵלוֹת *gleanings,* see עֹלֵלוֹת.

עוֹלָם sometimes עֹלָם m.—(A) pr. what is hidden; specially *hidden time, long;* the beginning or end of which is either uncertain or else not defined; *eternity, perpetuity.* It is used—(1) of *time long past,* antiquity, in the following phrases and examples, יְמֵי עוֹלָם Am. 9:11; Mic. 7:14; Isa. 63:9; and יְמוֹת עוֹלָם Deu. 32:7, ancient times. מֵעוֹלָם *of old, from the most ancient times,* Gen. 6:4; 1 Sa. 27:8; Isa. 63:16; Jer. 2:20; 5:15; Ps. 25:6; and even of time before the creation of the world [i. e. eternity], Prov. 8:23; with a negation, *not from any time, never,* Isa. 63:19; 64:3; elsewhere *from a long time ago, long,* Isa. 42:14 (where it is referred to the time of the captivity [?]); Isaiah 46:9; 57:11. גְּבוּל עוֹלָם the boundary set by the forefathers, Prov. 22:28; 23:10; פִּתְחֵי עוֹלָם the ancient gates, Psalm 24:7; מֵתֵי עוֹלָם those who died of old, Psa. 143:3; Lam. 3:6; עַם עוֹלָם men of old, those who have been long dead, Eze. 26:20. Since true piety and uncorrupted morals are ascribed to men of old, דֶּרֶךְ עוֹלָם Ps. 139:24; אֹרַח עוֹלָם Job 22:15; נְתִיבוֹת עוֹלָם Jer. 6:16; שְׁבִילֵי עוֹלָם Jerem. 18:15, is the (true) piety of the fathers; compare צֶדֶק עוֹלָמִים ancient justice or innocence, Dan. 9:24. [It need hardly be pointed out to any Christian, that this passage in Daniel can have no such meaning as this; it speaks of the everlasting righteousness to be brought in through the atonement of Christ.] It does not always denote the most remote antiquity, as is shewn by חָרְבוֹת עוֹלָם; which, in Isa. 58:12; 61:4, is used at the end of the Babylonish captivity [written prophetically long before], of the ruins of Jerusalem. (Jer. 25:9; 49:13, does not belong here; ע׳ being applied there to time future).

(2) It more often refers to *future time,* in such a manner, that what is called the *terminus ad quem,* is always defined from the nature of the thing itself. When it is applied to human affairs, and specially—(*a*) to individual men, it commonly signifies *all the days of life,* as עֶבֶד עוֹלָם a perpetual slave (not to be discharged as long as he lives), Deu. 15:17; Ex. 21:6; 1 Sam. 27:12 (poetically used of a beast, Job 40:28); עַד עוֹלָם for ever, i. e. all the days of life, 1 Sa. 1:22; 20:15; 2 Sa. 3:28. שַׁלְוֵי עוֹלָם perpetually (whilst they live) secure. Psalm 73:12; 30:13, "Jehovah my God לְעוֹלָם אוֹדֶךָּ "I will praise thee for ever" (while I live); [there is no need to limit this passage]. Ps. 5:12; 31:2; 37:27, 28;

49:9; 82:11; 71:1; 86:12; sometimes also a *very long life.* Ps. 21:5, "(the king) asked life of thee, thou (O God) gavest it him אֹרֶךְ יָמִים עוֹלָם וָעֶד even long, very long;" [lit. *length of days for ever and ever: eternal* life is spoken of, not merely temporal as Gesenius would make it]. The word עוֹלָם has a much narrower limit [?] in this passage, Isa. 35:10, שִׂמְחַת עוֹלָם עַל רֹאשָׁם, "perpetual gladness (shall be) upon their heads;" i. e. joy shall always be conspicuous in their countenances, they shall always be cheerful and joyful (compare Ps. 126:2); Isa. 51:11; 61:7; and 32:14; the term itself of the time is marked; "hill and watchtower shall become caverns עַד עוֹלָם for a long time....15. עַד יֵעָרֶה until the Spirit be poured out," etc. Elsewhere—(*b*) it belongs to a whole race (dynasty), or people, and it comprehends *all the time until their destruction;* 1 Sam. 2:30, "thy family shall serve me עַד עוֹלָם while it shall continue;" 1 Sa. 13:13; 2 Sa. 7:16; 1 Ch. 17:12; 22:10; Psa. 18:51, "he will shew mercy to David and to his seed עַד עוֹלָם." So the covenant of God with the Israelites is called בְּרִית עוֹלָם Gen. 17:7; Lev. 24:8; the laws given to them, חֹק עוֹלָם, חֻקַּת עוֹלָם Ex. 12:14, 17; 27:21; 28:43; 30:21; Lev. 3:17; 6:11; the possession of the holy land אֲחֻזַּת עוֹלָם Gen. 17:8; 48:4.—(*c*) *the metaphysical idea of eternity,* at least that which has no end, is more nearly approached by the examples in which עוֹלָם is applied to the earth and the whole nature of things. Ecc. 1:4, "but the earth stands, or remains לְעוֹלָם for ever;" Ps. 104:5, "it (the earth) is not moved for ever;" Ps. 78:69; גִּבְעוֹת ע׳ *the eternal hills,* created many ages ago, and which shall last for ever. Gen. 49:26; Deut. 33:15, בָּמוֹת ע׳ the eternal high places, Eze. 36:2; and also when used of the future state of man after death, e. g. שְׁנַת עוֹלָם an eternal sleep, used of death, Jer. 51:39, 57; בֵּית עוֹלָמוֹ his eternal house, i. e. the grave, Eccles. 12:5; חַיֵּי עוֹלָם eternal life after resurrection, Dan. 12:2.—(*d*) The true notion of *eternity* is found in this word in those passages which speak of the immortal nature of God himself, who is called אֵל עוֹלָם the eternal God, Gen. 21:33; Isa. 40:28; חֵי הָעוֹלָם who liveth for ever, Dan. 12:7 (compare חָיָה הָעוֹלָם to live for ever, to be immortal, like gods [rather like God himself], Gen. 3:22; Job 7:16), to whom are ascribed זְרֹעֹת עוֹלָם everlasting arms, Deut. 33:27; and of whom it is said, Ps. 90:2, מֵעוֹלָם וְעַד עוֹלָם אַתָּה אֵל, "from everlasting to everlasting thou art God;" 103:17; compare Psa. 9:8; 10:16; 29:10; 93:2. Also a peculiar class is formed of those places—(*e*) in which the Hebrews use the metaphysical notion of eternity by hyperbole, in speaking of human things, especially in the expression of good wishes. Here belongs the customary form of salutation addressed to kings, יְחִי אֲדֹנִי הַמֶּלֶךְ לְעוֹלָם "let my Lord the king live for ever;" 1 Ki. 1:31; Neh. 2:3 (compare Dan. 2:4; 3:9; Judith 12:4; Ælian. Var. Hist., i. 32); also the wishes of poets for kings and royal families [these passages are really *prophecies,* not wishes; and the eternity spoken of, instead of being at all hyperbole, is the literal truth which God has vouchsafed to reveal], as Ps. 61:8, "let (the king) sit on his throne before God for ever" (compare verse 7, "(let) his years be כְּמוֹ דֹר וָדֹר like many generations"). Psa. 45:7, "thy throne established by God [really "thy throne, O God"] לְעוֹלָם וָעֶד (shall stand) for ever." Psalm 89:37, "his (David's) seed shall endure for ever." How much these expressions imply, may be understood from the words which immediately follow, "his throne (shall stand) as the sun before me." Verse 38, "like the moon it shall be established for ever;" and, Ps. 72:5, "they shall fear thee (O King) so long as the sun and moon endure throughout all generations;" ibid., 17, "his name shall be לְעוֹלָם for ever; so long as the sun shall his name flourish." That is, by the figure of hyperbole there is invoked for the king, and particularly for David and his royal posterity, an empire not less enduring than the universe itself. [These are prophecies, not hyperbolical wishes.] Also, Ps. 48:9, "God shall establish her (Jerusalem) for ever." Jerem. 7:7, "the land which I gave unto your fathers לְמִן עוֹלָם וְעַד עוֹלָם;" 25:5.

(B) *the world,* from the Chaldee and Rabbinic usage, like the Gr. αἰών, hence *the desire or pursuit of worldly things* (Weltſinn), more fully called ἀγάπη τοῦ κόσμου, 1 John 2:15; αἰὼν τοῦ κόσμου τούτου, Eph. 2:2; and Arab. دنيا the world, worldly things, and the love of them as destructive to the knowledge of divine things, Ecc. 3:11, "(God) has made every thing beautiful in its time, גַּם אֶת־הָעֹלָם נָתַן בְּלִבָּם מִבְּלִי אֲשֶׁר לֹא יִמְצָא הָאָדָם וגו׳ although he hath set the love of worldly things in their hearts, so that man does not understand the works of God," etc. גַּם for גַּם כִּי, see גַּם No. 4. As to the sense, compare Ecc. 8:17. Another form is עֵילוֹם.

עון an unused root, *to rest, to dwell* (compare Arab. أون convenience, rest, آن to live tranquilly), whence מָעוֹן, מְעוֹנָה dwelling, and—

עוֹנָה f. *conjugal cohabitation,* Exodus 21:10. (Talmud. id.).—Hos. 10:10, in קרי there is עונות

which the Targ. renders furrows (compare מַעֲנָה), but the context almost requires [the pointing to be] עֲוֹנוֹת sins.

עָוֹן i. e. עָיֹן, see the root עין.

עָוֹן Ex. 28:43; 34:7; more rarely עָווֹן 2 Ki. 7:9; Ps. 51:7; const. עֲוֹן, עֲווֹן 1 Chron. 21:8, pl. absol. and const. עֲוֹנוֹת, with suff. עֲוֹנֵנוּ, עֲוֹנֶיךָ, more often עֲוֹנֹתַי, עֲוֹנֹתֶיךָ etc.; m. pr. *perversity, depravity* (from the root עָוָה); hence—(1) *a depraved action, a crime, a sin*, Genesis 4:13; 44:16. Job 31:11, עָוֹן פְּלִילִים "a crime to be punished by the judges," comp. Job 31:28; 19:29, עֲוֹנוֹת חֶרֶב "crimes to be punished by the sword." Eze. 21:30, עֲוֹן קֵץ "crime of end," i. e. which brings an end or destruction. Eze. 21:34; 35:5. It is often *guilt contracted by sinning*, as עֲוֹן אָבוֹת "the guilt of the fathers," Ex. 20:5; 34:7; עֲוֹן הָאֱמֹרִי "the guilt of the Amorites," Gen. 15:16. עֲוֹן חַטָּאתִי "the guilt of my sin," Ps. 32:5; also *any thing unjustly acquired*, Hos. 12:9, "they shall not find in my possession עָוֹן אֲשֶׁר חֵטְא any thing unjustly acquired which (would be) sin," (kein Unrecht, das Sünde wäre). In speaking of pardon and expiation of sin, the words נָשָׂא, כִּפֵּר, הֶעֱבִיר, סָלַח No. 2, *c*, are used; of punishing it, the verb פָּקַד is used; of bearing or suffering its penalty, the verb נָשָׂא No. 2, *b*.

(2) Sometimes it is *the penalty* of sin, Isaiah 5:18; *calamity, misery*, Ps. 31:11. [The common meaning does very well in this place.]

עִוְעִים m. pl. *depravities, perversities*, Isaiah 19:14; for עִוְעֲוִים, from the root עָוָה. Vulg. *vertigo*, which is not unsuitable.

עוּף—(1) i. q. כָּנַף (from which perhaps this root has been formed by softening the letters; compare עוּק, עָנַק; אוּן, אָנַם, אֵלֶן, עָנַק and others; see the roots דּוּשׁ, הוּף etc.), TO COVER; especially *with feathers*, wings. Isa. 31:5, כְּצִפֳּרִים עָפוֹת "as birds which cover (their young) with their wings כֵּן יָגֵן יְיָ צְ׳ עַל יְרוּשָׁלָםִ so will Jehovah of hosts protect Jerusalem." From the idea of covering is עוֹף prop. i. q. כָּנָף a wing; whence—

(2) *to fly, to fly away, to fly unto;* used of birds, Prov. 26:2; figuratively of an army, Isaiah 11:14; Hab. 1:8; of ships, Isa. 60:8; an arrow, Ps. 91:5; also to vanish quickly (verfliegen); used of a dream, Job 20:8; human life, Psa. 90:10. Once transit. like Hiph., Pro. 23:5 כתיב (Arab. عاف, Med. Waw, and Ye, to hang in the air, and hover over something (used of a bird); followed by على, عيفة flight; a secondary word is عائف an augur; عيافة, عياف augury). From the idea of covering (No. 1) it is—

(3) *to cover with darkness* (Syr. ܥܛܦ to wrap round); and intrans. *to be covered with darkness*. Job 11:17, תָּעֻפָה כַּבֹּקֶר תִּהְיֶה "(although now) covered with darkness," i. e. pressed down by calamity, "(soon) shalt thou be as the morning;" (unless it be preferred to read with three MSS. תְּעוּפָה *darkness shall be as the morning*). And—

(4) *to faint, to faint away*, so that the eyes are involved in darkness (see עָלַף, עָטַף and the Arab. غشي; Syr. ܥܛܦ to fail in strength; Ethp. to faint away. Cognate are עָיֵף and יָעֵף to fail in strength). Fut. יָעַף (for distinction from וַיָּעַף to fly), 1 Sa. 14:28; Jud. 4:21.

PILEL עוֹפֵף—(1) i. q. Kal No. 2, *to fly*, Gen. 1:20; Isa. 6:2.

(2) *to brandish*, as to make to fly (a sword), Eze. 32:10.

HIPHIL, *to make to fly*, Prov. 23:5 קרי.

HITHPALEL, *to fly away*, i. e. to vanish, Hos. 9:11.

Nouns derived from signif. 1, 2 are עוֹף, עַפְעַפִּים; signif. 3 תְּעוּפָה, עֵיפָה, מוּעָף, מָעוּף.

עוֹף prop. *a wing* (see the root No. 1); hence collect. *birds, fowl* (Geflügel), Gen. 1:21, 30; Levit. 17:13; Ps. 50:11; and so frequently.

עוֹף Chald. i. q. Hebr., Dan. 2:38; 7:6.

I. **עוּץ** TO CONSULT, i. q. יָעַץ; only found in imp עֻצוּ Jud. 19:30; Isa. 8:10. Hence יְעוּץ pr. n.

II. **עוּץ** i. q. עוּם, غاط, غاص to impress, to immerse oneself, e. g. the foot into sand; whence غوطة soft ground, sandy and fruitful. Hence—

עוּץ ("soft and sandy earth), [*Uz*], pr. n. *Ausitis, Ausitæ* (LXX. Αὐσῖτις, Αὐσῖται), pr. n. of a region and tribe in the northern part of the Arabian desert (بدية الشام) between Palestine, Idumæa, and the Euphrates; called by Ptolemy, verse 19, Αἰσῖται (unless this should be corrected to Αὐσῖται), Job 1:1 (compare verse 3); Jer. 25:20; and Lam. 4:21 (a passage which is to be understood of the Edomites living in Ausitis). As to the origin of the nation, different accounts are given in different places; see Gen. 10:23; 22:21; 36:28 [but Scripture cannot be self-contradictory]; compare Vater's Comment on the Pentat., vol. i. p. 152. See also the discussions respecting the site of the land of Uz in Bochart, Phaleg. ii. 8; J. D. Michaëlis in Spicileg. ii. 26; Ilgen, De Jobi Natura et Indole, p. 95:96; Rosenm. Scholiis in Job. Prolegomm. § 5; Eichhorn, Einleit. in das A. T § 639. [See also Forster's Arabia.]

עוּק not used in Kal. Syriac and Chald. TO BE PRESSED, STRAITENED, i. q. Hebr. צוק.

HIPHIL, *to press;* followed by תַּחַת (prop. to press down; καταθλίβω), Am. 2:13.

Derived nouns, מוּעָקָה, עָקָה.

עָוַר not used in Kal. Æth. ዐወረ: TO BE BLIND. Arab. عور and عار to be blind of an eye.

PIEL עִוֵּר *to blind, to make blind.* (Syr. ܥܰܘܰܪ. In its origin perhaps עִוֵּר is the same as עִפֵּר to cast dust, sand, chaff into the eye; compare Chald. עוּר.) 2 Ki. 25:7; Jer. 39:7. Metaph. *to blind* a judge (with gifts), Ex. 23:8; Deut. 16:19. [In Thes. this Piel form is deduced from עור III.]

Derived nouns (עוּר), עִוֵּר, עִוָּרוֹן, עַוֶּרֶת.

עִוֵּר adj. *blind*, Ex. 4:11; Lev. 19:14. Metaph. used of men who walk in the darkness of ignorance (Isa. 29:18; 42:18, 19; 43:8), or of misery (Ps. 146:8).

I. **עוּר** prop. TO BE HOT, ARDENT (cogn. with עִיר, which see); hence *to be alert, watchful* (in opposition both to sleep and to idleness). Specially—(1) *to wake, to be awake*, Cant. 5:2; Mal. 2:12, עֵר וְעֹנֶה "one wakeful and one answering," i. e. every one who is alive, a proverbial phrase (like עָצוּר וְעָזוּב), perhaps taken from the Levites keeping watch in the temple (Ps. 134), one of whom watches and calls out, and the other answers. In the same sense the Arabs say, "no one crying out, and no one answering" (Vit. Tim. i. p. 108, ed. Manger). Jerome renders, *magister et discipulus.*

(2) *to awake, to arouse* from sleep. Only in imp. Ps. 44:24, עוּרָה לָמָּה תִישַׁן אֲדֹנָי "awake! why sleepest thou, O Lord?" Ps. 7:7; Isa. 51:9.

(3) causat. *to cause to awake*, i. q. Hiphil, Job 41:2, fut. קרי יְעוּר.

NIPHAL נֵעוֹר, fut. יֵעוֹר pass. of Piel and Hiphil.—(1) *to be aroused, awaked* (from sleep), Job 14:12; Zec. 4:1.

(2) figuratively, *to arise*, as the wind, Jer. 25:32; a people, Jer. 6:22; Joel 4:12; God, Zec. 2:17. As to the passage, Hab. 3:9, see עור No. II.

PILEL עוֹרֵר (compare Gr. ὄρω=ὄρνυμι, pret. ὄρωρα). (1) *to awake, to arouse* from sleep, Cant. 2:7; 3:5; 8:4 (5?); *to arouse* a serpent, and call forth from his hiding place, Job 3:8; figuratively, *to excite* a brawl, Prov. 10:12; to rouse up one's strength (seine Macht aufbieten), Ps. 80:3.

(2) *to raise up* (and brandish) a spear, 2 Sam. 23:18: a scourge, Isa. 10:26.—But for Isa. 23:13, see under the root עָרַר Pilel.

HIPHIL הֵעִיר (ἐγείρω) i. q. Piel.—(1) *to arouse, to awake*, from sleep, Zec. 4:1; Cant. 2:7; 3:5; 8:4; *to incite* any one to any thing, Isa. 45:13; Jer. 50:9, and in the same sense to incite any one's spirit, 1 Ch. 5:26; 2 Ch. 21:16; to arouse any one's ear, Isa. 50:4; *to provoke*, e. g. a crocodile, Job 41:2; to stir up young birds to fly, Deu. 32:11, כְּנֶשֶׁר יָעִיר קִנּוֹ עַל גּוֹזָלָיו יְרַחֵף "as the eagle stirs up her nest (i. e. her young ones, to fly, *ad volandum*, as rightly in the Vulg.) hovers over her young," in the air, etc. The description is of a female eagle exciting her young ones, in teaching them to fly, and afterwards guarding with the greatest care, lest the weak should receive harm

(2) *to watch* (prop. Wache halten), Psa. 35:23; followed by עַל to watch over any one, Job 8:6.

HITHPALEL—(1) *to arouse oneself, to rise up*, Isa. 51:17; 64:6; followed by עַל against any one, Job 17:8.

(2) *to rejoice, to be glad* (Germ. aufgeweckt seyn used of one who is cheerful, glad), Job 31:29.

Derived nouns, Chald. עִיר watcher, and the pr. n. עֵר, עֵרִי, עֵר, יָעִיר.

II. **עוּר** i. q. עָרָה and עָרַר TO BE NAKED, TO BE MADE NAKED; whence the Arab. عار, عورة nudity, verenda. Hebr. מְעוֹרִים.

NIPHAL, Hab. 3:9, עֶרְיָה תֵעוֹר קַשְׁתֶּךָ "with nakedness was thy bow made naked."

PILEL עוֹרֵר, see the root עָרַר.

III. **עוּר** an unused root, cogn. חור *to dig, to bore;* whence غار, Hebr. מְעָרָה a cavern. [In Thes. Piel עִוֵּר is referred to this root with the idea of blinding by boring out the eyes.]

עוּר Ch. *chaff*, Dan. 2:35. Syr. ܥܘܪܐ id.; Arab. عوار, عاير a bit of chaff, or the like, which hurts the eye. Said to be so called from blinding (root עִוֵּר); but may not rather עור be the same as עָפָר dust, a particle of dust; whence עִוֵּר i. q. עִפֵּר to throw dust into the eye; (Sand in die Augen streuen, stäuben)? [This conjectural derivation is rejected in Thes.]

עוֹר m.—(1) *the skin* of a man (so called perhaps from nakedness, see the root No. II), Ex. 34:30, 35; Levit. 13:2; Job 7:5, and so frequently. עוֹר שִׁנַּיִם skin of the teeth, i. e. the gums, Job 19:20 (on this passage see under the root מָלַט). As to the words Job 19:26, see under the root נָקַף. Poet. used of *the body, the life*, Job 2:4, עוֹר בְּעַד עוֹר "skin for skin;" i. e. life for life. Job 18:13, "parts of his skin;" i. e. the members of his body.

(2) *the hide of animals*, Gen. 3:21; pl. עורות Gen. 27:16; also used of hides artificially prepared, *leather*, Lev. 4:11; 13:48.

עוּרִים (read עֲיָרִים), Isaiah 30:6 כתיב, for עֲיָרִים *asses*.

עִוָּרוֹן m. *blindness*, Deu 28:28; Zec. 12:4. See the root עָוַר.

עַוֶּרֶת f. id. Lev. 22:22.

עוּשׁ ἅπ. λεγόμ. Joel 4:11, rendered by the LXX., Targ., Syr., TO GATHER TOGETHER, TO ASSEMBLE SELVES. I prefer, TO HASTEN, TO MAKE HASTE, i. q. the kindred roots חוּשׁ ,עוּז, and غش III. to hasten, to accelerate a work. Compare also עוּת.

Derived pr. n. יְעוּשׁ ,יוֹעָשׁ.

עָוַת not used in Kal; to be bent, inflected, i. q. the kindred verbs עָבַת ,עָבַם.

PIEL עִוֵּת TO BEND, TO CURVE, TO PERVERT, Ecc. 7:13. Metaph. to pervert right, Job 8:3; 34:12; compare Am. 8:5; also with an accus. of person, *to bend* or *pervert the cause of* any one, Lam. 3:36; Job 19:6; Psa. 119:78. עִוֵּת דֶּרֶךְ פ׳ to pervert any one's way, i. e. to lead him astray, Ps. 146:9.

PUAL, part. *crooked*, Ecc. 1:15.

HITHPAEL, *to bow oneself*, Ecc. 12:3.

Derivative, עַוָּתָה.

עוּת a root, ἅπ. λεγόμ. of the same origin and signification as עוּשׁ, pr. TO HASTEN TO, especially to give help; hence *to succour* (Germ. beispringen), *to aid*. Arab. غاث Conj. IV. *to aid, to succour, to assist*. Const. with two accus. (like כִּלְכֵּל Gen. 47:12; 1 Ki. 18:4, 13). Isaiah 50:4, לָעוּת אֶת־יָעֵף דָּבָר "to help the wearied (people) with a word," to set him up, to confirm him, with words. Aqu. ὑποστηρίσαι. Vulg. *sustentare*. Hence—

עוּתַי (for עוּתְיָה, עוּתְיָה "whom Jehovah succours"), [*Uthai*], pr. n.—(1) 1 Chron. 9:4.—(2) Ezr. 8:14.

עַוָּתָה pr. Aram. inf. Piel, from the root עָוַת (with Kametz impure), f. *the bending* of any one, i. e. his oppression, Lam. 3:59; comp. the verb, verse 36.

עַז f. עַזָּה, pl. עַזִּים—(A) adj.—(1) *strong, vehement*, spoken of a people, Num. 13:28; of a wind, Exod. 14:21; of the waves, Neh. 9:11; Isa. 43:16; of anger, Gen. 49:7; Pro. 21:14.

(2) *strong, fortified*, Nu. 21:24.

(3) *harsh, cruel, hard*, of a king, Isa. 19:4. עַז פָּנִים *hard of face*, i. e. impudent, shameless, Deut 28:50; Dan. 8:23.

(B) subst. *strength, might*, Gen. 49:3. Root עָזַז.

עֵז pl. עִזִּים f.—(1) *a she-goat*. (Syr. ܥܙܐ; Arab. عنز; Phœnic. ἄζα, Steph. Byz. The same word is found in the Indo-Germanic languages, as the Sansc *adsha*, a he-goat; *adshâ*, a she-goat; Goth. *gáitsa*; Anglo-Sax. *gât;* Germ. Geiß, with a harder form, Gems, chamois; Gr. αἴξ, αἰγός; also the Turkish *gieik, ghieizi;* comp. Grimm, Deutsche Gram. iii. 328.) גְּדִי עִזִּים a kid of goats, Gen. 27:9. שֵׂה עִזִּים a goat, i. e. *the* goat (ein Stück Ziegenvieh), [an individual for the species], Deu. 14:4.

(2) pl. עִזִּים *goats' hair*, Ex. 26:7; 36:14; 1 Sa. 19:13.

עֵז Ch. i. q. Heb. No. 1, Ezr. 6:17.

עֹז sometimes עוֹז (Prov. 31:17, 25); followed by Makk. עָז־, with suff. עֻזִּי and עָזִּי, עֻזְּךָ and עָזְּךָ, עֻזּוֹ, עוּזֵּנוּ (from the root עָזַז)—(1) *strength, might, power*, used of God, Job 12:16; 26:2; of men, Ps. 29:11; Prov. 24:5; of beasts, Job 41:14; of a loud voice, Ps. 68:34; of vehemence of anger, Ps. 90:11. בְּכָל־עֹז with all (one's) might, 2 Sa. 6:14. Concr. *the strong, heroes*, Jud. 5:21.

(2) *firmness*. מִגְדַּל עֹז a firm, secure, fortified tower, Jud. 9:51; comp. Ps. 30:8. Hence trop. *defence, refuge, protection*. Psalm 28:8, יְהוָֹה עֹז לָמוֹ "Jehovah (is a) protection for them." Psalm 46:2; 62:8. In a bad sense עֹז פָּנִים strength of countenance, i. e. impudence, Eccl. 8:1.—With the idea of power are joined those of *majesty, splendour, glory*. Hence it is—

(3) *splendour, majesty*, i. q. כָּבוֹד with which it is often joined, Hab. 3:4. Psalm 96:6, עֹז וְתִפְאֶרֶת "splendour and majesty." Ps. 132:8, אֲרוֹן עֻזֶּךָ "the ark (the seat) of thy majesty," i. e. the ark of the covenant, (elsewhere אֲרוֹן כְּבוֹד יְהוָֹה 2 Ch. 6:41): called poet. עֹז alone, Ps. 78:61; compare 1 Samuel 4:21, 22.

(4) *glory, praise*, Ps. 8:3; 29:1; 68:35; 99:4; Ex. 15:2. 2 Chron. 30:21, כְּלֵי־עֹז "instruments of praise," employed in praising God. (Arab. عز power, victory, glory.)

עֻזָּא ("strength"), [*Uzza*], pr. n. m.—(1) 2 Sa. 6:3; for which there is, verses 6, 7, עֻזָּה.—(2) 1 Ch 8:7.—(3) Ezr. 2:49; Neh. 7:51.

עֲזָאזֵל only found in the law of the day of atonement (Lev. 16:8, 10, 26), respecting which many

conjectures have been made. I have no doubt that it should be rendered *averter*, ἀλεξίκακος (עֲזָאזֵל for עֲזַלְזֵל, from the root עָזַל, عزل to remove, to separate; comp. Lehrg. p. 869). By this name is I suppose to be understood originally some idol to be appeased by sacrifices (as Saturn and Mars, see מֹלֶךְ), [no such idea as this can be admitted by any one who indeed believes in the inspiration of Scripture; God could never mix up idolatrous rites with his own worship]; and afterwards I suppose from the names of idols being often applied to demons (see the book of Enoch, chap. 10; Spencer on the Ritual Laws of the Hebrews, iii. diss. viii.), this name was used for that of an evil demon inhabiting the wilderness, who had to be appeased by sacrifices by this very ancient and Gentile rite. The name *Azazel* عزازيل (in Golius, p. 317, incorrectly عزازيل) is also used by the Arabs as that of an evil demon (see Reland, De Rel. Muhammed. p. 189; Meninski, h. v.). The etymology above proposed is that which was of old expressed by the LXX., although generally overlooked or else misunderstood. There לַעֲזָאזֵל is rendered in verse 8, τῷ Ἀποπομπαίῳ (i. e. Ἀποτροπαίῳ, Ἀλεξικάκῳ, *Averrunco*); verse 10, εἰς τὴν ἀποπομπήν (*ad averruncandum*); verse 26, εἰς ἄφεσιν, compare the remarks on the use of the Greek word ἀποπομπαῖος given by Bochart in Hieroz. P. I. p. 561; Vossius ad Epist. Barnabæ, p. 316, and Suicer. Thes. Eccl. i. p. 468. The fathers of the Church incorrectly understood the word Ἀποπομπαῖος as applying to the goat, although it is clear in verse 8 that לַעֲזָאזֵל and לַיהוָֹה stand in opposition to each other. So however the Vulg. *caper emissarius*, Symm. ἀπερχόμενος, ἀπολελυμένος (as if it were compounded of עֵז a goat, and אָזַל to depart). Bochart himself loc. cit. understood it to mean the place into which the goat should be sent; and he thought עֲזָאזֵל عزازيل was the *pluralis fractus*, from the sing. عزال, عزيل, pr. separations; hence *desert places;* but there are in Hebrew no traces of the *pluralis fractus*, and the place to which the goat should be sent is rather indicated by the word הַמִּדְבָּרָה verses 10, 21, and אֶל־אֶרֶץ גְּזֵרָה verse 22.

עָזַב fut. יַעֲזֹב.—(1) TO LOOSEN BANDS, and TO LET GO a beast from its bonds. (As to this use of the Arabic verb عزب see Sypkens in Diss. Lugd. ii. p. 930, seqq.) Thus in the difficult passage, Ex. 23:5, "if thou see the ass of thy enemy lying down under its burden, וְחָדַלְתָּ מֵעֲזֹב לוֹ עָזֹב תַּעֲזֹב עִמּוֹ beware that thou leave him not, but that thou loose his (the ass's) bonds with him." There is a play of the words in the double use of the verb עָזַב which stands first in the common signification of forsaking, then in the primary one of loosing. It is applied to a servant set free; whence is the proverbial expression עָצוּר וְעָזוּב shut up and set free, i. e. the slave and the free man, or all men of every sort, Deu. 32:36; 1 Ki. 14:10; 21:21; 2 Ki. 9:8; 14:26. (Lud. de Dieu interprets this phrase, the married and the unmarried; comp عَزَبٌ an unmarried man, and أُعْصِرَ a married man; others, neutr. shut up and cast away, i. e. the precious and the vile, all together. But the former interpretation is preferable, and this latter cannot be received, because the expression always refers to men and not to things.) Metaph. Job 10:1, אֶעֶזְבָה שִׂיחִי "I will let loose my complaint," I will let loose as it were the reins, I will not restrain it. Hence—

(2) *to leave* a person, Gen. 2:24; a place, Jerem. 25:38; Eze. 8:12; also, *to desert*, as the wretched, the poor, Job 20:19; Ps. 27:10; Eze. 23:29; God, a people, Isa. 42:16; 49:14; 54:7; Ps. 9:11; 22:2; 71:11; and *vice versâ*, a people, God, Judges 2:12; Deu. 31:16; Jer. 5:19; Eze. 24:21; the law of God, Isaiah 58:2; Ezra 9:10; godliness, Job 6:14, etc. Strength, or mind, also are said to desert any one, Ps. 38:11; 40:13. Specially—(*a*) *to leave* any one any where, Gen. 50:8; followed by בְּיַד in any one's hand (of one departing), ib. 39:12, 13; sometimes said for *to commit* to any one, leave in his charge (überlassen, anvertrauen), Gen. 39:6; sometimes for *to leave to any one's will*, 2 Ch. 12:5. And in the signification of committing, it is construed also followed by אֶל Job 39:11; and עַל Ps. 10:14 (intrans.), עָלֶיךָ יַעֲזֹב חֵלְכָה "the poor committeth himself to thee."—(*b*) of a person dying; to leave anything to heirs; followed by לְ Ps. 49:11.—(*c*) to leave anything to any one, so as not to take it away; followed by לְ Mal. 3:19. Part. pass. עֲזוּבָה *left, deserted*, applied to houses, which being forsaken by their inhabitants now lie deserted, i. q. *ruins*, Isa. 6:12; 17:9, כַּעֲזוּבַת הַחֹרֶשׁ וְהָאָמִיר אֲשֶׁר עָזְבוּ מִפְּנֵי בְּנֵי יִשׂ׳ "like ruins in the woods and summits (of Palestine), which (the Canaanites) left desert (fleeing) before the Israelites;" compare Isa. 17:2; Jer. 4:29.

(3) *to leave off, to cease from* any thing; followed by an acc. Ezek. 23:8; followed by a gerund, Hos. 4:10; *to remit*, cease from, wrath, Psalm 37:8; עָזַב חַסְדּוֹ מֵעִם פ׳ to remit, i. e. to take away his favour from any one, Gen. 24:27; Ruth 2:20.

NIPHAL, *to be left*, forsaken, Neh. 13:11; often used of a country which has been forsaken by its

inhabitants and lies desert, Lev. 26:43; Isa. 7:16; Job 18:4; followed by לְ *to be left* to any one, i.e. committed to him, Isa. 18:6.

Pual עֻזַּב i.q. Niph. Isa. 32:14.

Derived nouns, עֲזוּבָה and—

עִזָּבוֹן only in plur. עִזְבוֹנִים m. a word only used with regard to merchandize, having almost the same signification as מַעֲרָב, *traffic, commerce* (from the root עָזַב *to let go* for a price, *to commit* to another, i.e. to sell); hence—(1) *fair, market, market-place;* Eze. 27:19, "Dan and Javan מְאוּזָּל בְּעִזְבוֹנַיִךְ נָתָנוּ set forth spun work in thy fairs." In the similar passages, verses 12, 14, 22, with the same sense בְּ is prefixed to the wares to be sold (*with silver, iron,* etc. *they set forth thy fairs*); and verse 16 בְּ is even put twice; how this is to be understood is plainly enough shewn by the context, but it may be very well doubted whether it be a correct construction. [Perhaps these variations of phraseology were used by merchants, and hence were adopted by the prophet. Thes.]

(2) *gain* made by *traffic*, Eze. 27:27, 33; compare סַחַר.

עַזְבּוּק (perhaps "altogether desolated," from עָזַב and בּוּק) [*Azbuk*], pr. n. m. Neh. 3:16.

עַזְגָּד ("strong in fortune"), [*Azgad*], pr. n. m. Ezr. 2:12; 8:12; Neh. 7:17; 10:16.

עָזָה an unused root. Arab. عزى *to comfort*, whence the pr. n. מַעֲזְיָה, יַעֲזִיָּה, יַעֲזִיאֵל.

עַזָּה ("strong," "fortified," as if Valentia) pr. n. [*Gaza, Azzah*] (LXX. Γάζα), one of the five cities of the Philistines, Josh. 11:22; Jud. 16:1, 21; 1 Sa. 6:17; Jer. 25:20; Amos 1:6, 7; Zeph. 2:4; a royal city (Zech. 9:5), situated on the southern borders of Palestine (Gen. 10:19; 1 Ki. 5:4), taken by the Jews in the time of the Judges (Jud. 1:18), but soon after recovered again by the Philistines. It is frequently mentioned by the Greek writers, of whom Plutarch calls it the *greatest* city of Syria; Arrian calls it a great city, situated on a lofty place, and well fortified. It even now retains its ancient name (غَزَّة). Its history is given at considerable length by Reland, in Palæstina, p. 788—800. Gent. n. עַזָּתִי Jud. 16:2.

עֻזָּה see עֻזָּא No. 1.

עֲזוּבָה f.—(1) *ruins, heaps of ruins,* see the root No. 2.

(2) [*Azubah*], pr. n. fem.—(*a*) of the mother of Jehoshaphat, 1 Ki. 22:42.—(*b*) of the wife of Caleb, 1 Ch. 2:18, 19.

עִזּוּז m. *strong, powerful*, (used of God), Psa. 24:8; collect. *strong ones*, i.e. soldiers, Isaiah 43:17.

עֱזוּז masc. *strength*, as of battle, Isa. 42:25; of God, Ps. 78:4; 145:6. Root עָזַז.

עָזוּר see עַזֻּר.

עָזַז fut. יָעֹז inf. עֹז, עֲזוֹז—(1) TO STRENGTHEN, TO MAKE STRONG. (Arab. عزّ fut. O). Followed by לְ. *to make secure*. Ecc. 7:19, הַחָכְמָה תָּעֹז לֶחָכָם וגו׳ "wisdom makes the wise man stronger than ten leaders," i.e. protects him more than ten leaders could. (Compare עֹז No. 2, and מָעוֹז.) See also this active signification in the name עֲזַזְיָהוּ.

(2) *to become strong, to be made strong.* Jud. 3:10, וַתָּעָז יָדוֹ עַל־כּוּשַׁן "and his hand became stronger than Cushan," i.e. he conquered him; Jud. 6:2. Dan. 11:12, וְלֹא יָעוֹז "and he shall not conquer." Ps. 9:20; Prov. 8:28, בַּעֲזוֹז עִינוֹת תְּהוֹם "when the fountains of the sea were strong," i.e. flowed forth violently; compare מַיִם עַזִּים Neh. 9:11; Isa. 43:16. (Syr. ܥܙ Ethpa. to boil forth).

(3) *to be strong, robust, powerful*, Ps. 89:14· to show oneself such, 68:29; 52:9.

Hiphil הֵעֵז followed by פָּנִים *to strengthen one's countenance*, i.e. to put on a shameless look, Pro. 7:13; followed by בְּ 21:29. Compare עַז No. 2, עֹז No. 2.

The derived nouns are, עַז, עֹז, עֱזוּז, עִזּוּז, מָעוֹז, עֻזָּא, עֻזָּה, and those which immediately follow עָזָז—עָזְנִיָּה.

עָזָז ("strong"), [*Azaz*], p. n. m. 1 Chr. 5:8.

עֲזַזְיָהוּ ("whom Jehovah strengthened"), [*Azaziah*], pr. n. masc.—(1) 1 Chr. 27:20.—(2) 15:21.—(3) 2 Chr. 31:13.

עֻזִּי (abbreviated from עֻזִּיָּה) [*Uzzi*], pr. n. m.—(1) 1 Chr. 5:31; 6:36; Ezr. 7:4.—(2) 1 Chr. 7:2.—(3) 9:8.—(4) 7:7.—(5) Neh. 11:22.—(6) 12·19, 42.

עֲזִיאֵל see יַעֲזִיאֵל.

עֻזִּיאֵל ("power of God"), [*Uzziel*], pr. n. m.—(1) Exod. 6:18; Nu. 3:19.—(2) 1 Ch. 4:42.—(3) 7:7.—(4) 25:4.—(5) 2 Ch. 29:14.—(6) Neh 3:8. Patron. of No. 1, is—

עָזִּיאֵלִי Nu. 3:27

עֻזִּיָּה & עֻזִּיָּהוּ ("power of Jehovah"), pr. n. *Uzziah*, king of Judah, from 811—759 B.C., 2 Ki. 15:13, 30, 32, 34; Isaiah 1:1; 6:1; 7:1; Hos. 1:1; Am. 1:1. In 2 Ki. 14:21; 15:1, 6, 8, 23, 27, he is called also עֲזַרְיָה and עֲזַרְיָהוּ; which I should attribute not to a two-fold name of the same king, but to an error of copyists (as עזיה and עזריה are alike), or to an interchange of the names as spoken by the common people (*ss* being pronounced for *sr*). Comp. No. 3.—(2) 1 Ch. 27:25.—(3) 1 Ch. 6:9; for which there is in verse 21 עֲזַרְיָה.—(4) Ezr. 10:21.—(5) Neh. 11:4. LXX. Ὀζίας.

עֲזִיזָא ("strong"), [*Aziza*], pr. n. m. Ezra 10:27.

עַזְמָוֶת ("strong to death"), [*Azmaveth*], pr. n.—(1) of one of the heroes of David, 2 Sa. 23:31. —(2) 1 Ch. 27:25. See בֵּית עַזְמָוֶת p. CXVIII, A.

עזל an unused root. Arab. عزل to remove, to take away; see the cognate root אָזַל No. 2. Hence עֲזָאזֵל.

[עַזָּן *Azzan*, pr. n. m. Num. 34:26.]

עזן an unused root, perhaps i. q. אָזַן to be sharp [in Thes. this is rejected as a root]; whence—

עָזְנִיָּה f. Lev. 11:13; Deut. 14:12, a species of *eagle*, so called from the acuteness of its vision (see Job 39:29; Il. ρ' 674), unless perhaps עָזְנִיָּה be for עֻזִּיָּה (fem. from עָזִי strong, powerful), according to that custom of the language which has been explained above, page CC, B., compare especially in this same root מָעֻזְנֶיהָ Isa. 23:11, for מָעֻזֶּיהָ. LXX. ἁλιαίετος. Vulg. *aquila marina*. I formerly compared Arab. الغرن, according to Gigg. and Castell, an eagle, or a bird like an eagle; but in the printed Kamûs (page 1786) it stands, الغرن (with Re) "a bird, either an eagle, or some other like it." This is an authority to which we must yield.

עזק only in Piel עִזֵּק to loosen (the ground) with a mattock, to dig, Isa. 5:2. (Arab. عزق id.; whence معزق a spade, a mattock.) From the kindred signification of engraving is—

עִזְקָא f. Ch. *a signet ring*, Dan. 6:18. (Syriac ܥܙܩܬܐ id.)

עֲזֵקָה ("a field dug over," "broken up"), [*Azekah*], pr. n. of a town in the plain country of the tribe of Judah, Josh. 10:10; 15:35; 1 Sa. 17:1; Neh. 11:30; Jer. 34:7; see Relandi Palæst. p. 603.

עזר fut. יַעְזֹר, pl. יַעְזְרוּ to help, to aid. (Arab. عزر, Syriac ܥܕܪ, not ܥܙܪ, as given by Simonis and Winer, id. The primary idea lies in girding, surrounding, hence defending; comp. cogn. roots. עָצַר, חָצַר No. I, and עֲזָרָה i. q. חָצֵר.) Constr. absol. Isa. 30:7; followed by an acc. of pers. Ps. 37:40; 79:9; 109:26; 118:13; followed by לְ 2 Sa. 8:5; 21:17; especially in the later books, 1 Chron. 18:5; 22:17; 2 Ch. 19:2; 26:13; 28:16; Job 26:2; followed by עִם (Germ. beystehen) 1 Ch. 12:21; followed by אַחֲרֵי 1 Ki. 1:7, וַיַּעְזְרוּ אַחֲרֵי אֲדֹנִיָּה "they aided, having followed the side of Adonijah."—Part. עֹזֵר *helper*, Job 9:13; used of an ally in war, 1 Ki. 20:16.

Niphal, *to be helped*, Ps. 28:7, especially by God, 2 Chr. 26:15. 1 Chr. 5:20, וַיֵּעָזְרוּ עֲלֵיהֶם "and they were helped against them," i. e. God gave them the victory. Dan. 11:34. Similarly in Arabic, انتصر to be helped (by God), i. e. to conquer.

Hiphil, i. q. Kal. Part. (of the Aramæan form) pl. מַעְזְרִים 2 Ch. 28:23; inf. לַעְזִיר 2 Sa. 18:3, כתיב.

Derived and compounded nouns, עֵזֶר—עַזְרִיקָם, also יַעְזֵר.

עֵזֶר m. with suff. עֶזְרִי—(1) *aid, help;* often concr. *a helper, aider*, Ps. 33:20; 70:6; 115:9; *a female helper*, Gen. 2:18, 20.

(2) [*Ezer*], pr. n. m.—(*a*) 1 Ch. 4:4; for which there is עֶזְרָה verse 17.—(*b*) 1 Chr. 12:9.—(*c*) Neh. 3:19.

עֶזֶר ("help"), [*Ezer*], pr. n. m.—(1) Neh. 12: 42.—(2) 1 Ch. 7:21.

עַזֻּר & עַזּוּר ("helper"), [*Azur, Azzur*], pr. n. m.—(1) Jer. 28:1.—(2) Eze. 11:1.—(3) Neh. 10:18.

עֶזְרָא ("help"), pr. n. *Ezra*—(1) the priest, and γραμματεύς, who in the seventh year of Artaxerxes Longimanus (458 B. C.) led a colony of Jews from Babylon to Jerusalem, Ezr. chap. 7—10; Neh. chap. 8; his pedigree is given, Ezr. 7:1—5.—(2) one of the first colony, a cotemporary of Zerubbabel, Neh. 12:1, 2.

עֲזַרְאֵל ("whom God helps;" Germ. Gotthelf), [*Azareel*], pr. n. m.—(1) 1 Ch. 12:6.—(2) 1 Ch. 25:18.—(3) 1 Ch. 27:22.—(4) Neh. 11:13; 12:36. —(5) Ezr. 10:41.

עֶזְרָה f.—(1) *help, aid*, Psalm 22:20; also עֶזְרָת

like זִמְרָת), Psa. 60:13; 108:13; with He parag. עֶזְרָתָה Ps. 44:27.

(2) [*Ezra*], pr. n.; see עֶזֶר 2, *a*.

עֲזָרָה f.—(1) a word of the later Hebrew, for the older חָצֵר *a court* (of the temple), 2 Ch. 4:9; 6:13; from עזר in the signification of surrounding, i.q. עָצַר, חָצַר. (Often in the Targ.; Arab. عرصة id.).

(2) *a ledge* (of the altar), Absatz, *Terrasse*, Eze. 43:14, 17, 20.

עֶזְרִי ("ready to help;" [for עֶזְרִיָּה "the help of Jehovah"]), [*Ezri*], pr. n. m., 1 Ch. 27:26.

עַזְרִיאֵל ("the help of God;" compare the Punic pr. name *Hasdrubal;* i. e. עזרו בעל "the help of Baal"), [*Azriel*], pr. n. m.—(1) 1 Ch. 5:24.—(2) 1 Ch. 27:19.—(3) Jer. 36:26.

עֲזַרְיָה ("whom Jehovah aids"), and עֲזַרְיָהוּ [*Azariah*], pr. name—(1) of a king of Judah; also called עֻזִּיָּה which see.—(2) see עֻזִּיָּה No. 3; also of other men. See Simonis Onomast. p. 541.

עַזְרִיקָם ("help against an enemy"), [*Azrikam*], pr. n. m.—(1) 1 Ch. 3:23.—(2) 1 Ch. 8:38; 9:44.—(3) 1 Ch. 9:14.—(4) 2 Ch. 28:7.

[**עֶזְרַת**] see [עֶזְרָה].

עַזָּתִי see עַזָּה.

עֵט m. (from the root עוט, which see).—(1) *a style* made of iron, with which letters were engraven on a rock, Job 19:24; Jer. 17:1.

(2) a writer's *pen*, Jer. 8:8; Ps. 45:2.

עֵטָא Ch. (from the root יְעַט) i.q. Heb. עֵצָה *counsel, prudence.* Daniel 2:14, הֲתִיב עֵטָא וּטְעֵם לְאַרְיוֹךְ "he answered to Arioch prudence and understanding;" i.e. replied prudently and wisely. Compare Prov. 26:16.

עָטָה—(1) TO COVER, TO COVER OVER. (Arab. غطا [Syr. ܥܛܐ]. Cognate roots are עָטַף, from which this seems to be formed by softening the last labial, and כָּסָה as pronounced with a sibilant). Const. followed by עַל (like כָּסָה and other verbs of covering), Lev. 13:45; Eze. 24:17, 22; Mic. 3:7.

(2) *to cover, to clothe oneself* with any thing, *to put on* any thing, followed by an acc. Part. עֹטֶה מְעִיל clothed with a mantle, 1 Sa. 28:14; Metaph. Ps. 104:2, עֹטֶה אוֹר כַּשַּׂלְמָה "clothing himself with light as with a garment." Ps. 109:19, 29; 71:13.

(3) *to wrap up, roll up.* Isai. 22:17, עָטְךָ עָטֹה "rolling he will roll thee up;" also *to wrap oneself up.* Jer. 43:12, "and he (Nebuchadnezzar) will wrap himself in the land of Egypt, as a shepherd wraps himself in his cloak," i. e. he will destroy the whole face of the land of Egypt; compare the metaphor of the heavens being rolled together, Isaiah 34:4. In this passage of Jeremiah is found the origin of the signification of *destroying, blotting out*, an idea which the Syr. ܥܛܐ has as well as that of covering; see Castelli Lex. ed. Mich. p. 646.

(4) *to become languid, to faint, to faint away* (from the mind and eyes being involved in darkness, like the synonyms עוּף Nos. 3, 4, עָטַף No. 3, עָלַף No. 2). I thus interpret with Alb. Schultens (in Opp. Min. p. 241), Cant. 1:7, "lest I be כְּעֹטְיָה as one who faints by the flocks of thy companions," lest I should wander in search of thee from flock to flock, languid even to fainting, through the noontide heat. Caph in כְּעֹטְיָה may be explained, languid *as* one about to faint, wie ohnmächtig, or else from that use of the preposition כְּ which has been stated above, p. CCCLXXIX, A, *quam languidissima*, as faint as possible. Others regard עֹטְיָה h. l. to be *one veiled*, i. e. a harlot (comp. Genesis 38:14); others *one weeping*, others *unknown*, all of which are more remote from the context.

HIPHIL הֶעֱטָה, *to cover*, followed by two acc. Psa. 84:7, גַּם־בְּרָכוֹת יַעְטֶה מוֹרֶה "moreover, the autumnal rain covers (it) with blessings;" and followed by עַל of the thing to be covered, Psa. 89:46.—As to the forms וַיַּעַט, וַתַּעַט 1 Sam. 14:32; 15:19, see the root עִיט.

Derivative, מַעֲטֶה.

עָטִין m. (from the root עָטַן), *a place where cattle lie down*, Job 21:24, עֲטִינָיו מָלְאוּ חָלָב "the resting places of his cattle abound with milk." So indeed Abulwalid, Aben Ezra, and many more recent writers. But I prefer to take עָטִין for the Ch עַטְמָא, Syr. ܥܛܡܐ *thigh, side* (*m* and *n* being interchanged, see p. CCCCXLIII), Ch. and Zab. אטמא with this sense, *his sides are full of fat* (חֵלֶב for חָלָב). So LXX. ἔγκατα; Vulg. *viscera;* Syr. sides.

עֲטִישָׁה m. *sneezing*, Job 41:10, from the root עָטַשׁ.

עֲטַלֵּף m. *a bat*, Lev. 11:19. Isa. 2:20, comp. of עטל, compared with the Arab. غطل to be dark, and עָף flying, ע being elided.

עָטַן an unused root. Arab. عطن *to lie down around the water* (as cattle); whence معطن and

عطن a place by the water, where cattle lie down; see עָטִין.

עָטַף fut. יַעֲטֹף.—(1) TO COVER, TO COVER OVER, i. q. עָטָה, for which this verb is often used in the Targums. (Arab. عطف IV. to be on, Syr. ܥܛܦ to be clothed. Cognate and synonymous roots are עָלַף, עוּף, עָטָה.) Followed by לְ Psa. 73:6, יַעֲטָף־שִׁית חָמָס לָמוֹ "a garment of violence covers them;" they are altogether covered over with iniquity, as with a garment. Compare לָבַשׁ.

(2) *to be covered, to be clothed.* Followed by an acc. Ps. 65:14, עֲמָקִים יַעַטְפוּ בָר "the valleys are covered over with corn." Absol. *to hide,* or *cover over oneself.* Job 23:9, יַעְטֹף יָמִין "(if) he cover himself over (i. e. hide) in the south." Hence מַעֲטָפוֹת garments.

(3) *to be wrapped in darkness, to languish, to faint* (comp. the synonyms עוּף Nos. 3, 4, עָטָה, עָלַף). Used of the heart or soul, Psa. 61:3; 102:1; Isa. 57:16. Part. pass. עָטוּף fainting, Lam. 2:19; *weak* (used of lambs), Gen. 30:42.

NIPHAL, i. q. Kal No. 3, Lam. 2:11.

HIPHIL, id. intrans. *to languish, to be feeble,* Gen. 30:42.

HITHPAEL, *to languish, to faint,* used of the soul, or spirit, Psalm 77:4; 107:5; 142:4; 143:4; Jon. 2:8.

Derived noun מַעֲטָפָה.

עָטַר (cognate to the verb כָּתַר which see), TO SURROUND, whether in a hostile manner (followed by אֶל), 1 Sa. 23:26; or for protection, followed by two acc. Ps. 5:13.

PIEL, עִטֵּר *to surround with a crown, to crown,* followed by two acc. Ps. 8:6; 65:12; 103:4 (metaph.); followed by a dat. of pers. Cant. 3:11.

HIPHIL, i. q. Piel; Isa. 23:8, צֹר הַמַּעֲטִירָה "Tyre, the crowning," i. e. distributing crowns, or diadems, from the royal dignity in the Phœnician colonies resting on the authority of the senate of Tyre. Hence—

עֲטָרָה constr. עֲטֶרֶת, plur. עֲטָרוֹת f.—(1) *a crown.* —(*a*) convivial, Isa. 28:1.—(*b*) royal, *a diadem,* 2 Sam. 12:30; Ps. 21:4; Cant. 3:11; Ezek. 21:31. Whatever is an ornament, or dignity, to any one, is figuratively designated a crown; Job 19:9, "he hath pulled down the crown from my head;" Pro. 12:4, "a virtuous woman is a crown to her husband," Pro. 14:24; 16:31; 17:6.

(2) [*Atarah*], pr. n. f. 1 Ch. 2:26.

עֲטָרוֹת ("crowns"), [*Ataroth*], pr. n.—(1) of a town in the tribe of Gad, Num. 32:3, 34.—(2) of another in the tribe of Ephraim, Josh. 16:7; also called עַטְרוֹת־אַדָּר ("crowns of Addar"), Josh. 16:5; 18:13.—(3) עַטְרוֹת בֵּית יוֹאָב ("crowns of the house of Joab"), a town in the tribe of Judah, 1 Ch. 2:54. —(4) עַטְרוֹת שׁוֹפָן a town in the tribe of Gad, Num. 32:35.

עָטַשׁ an unused root; Arab. عطس *to sneeze,* see עֲטִישָׁה.

עַי (for עֲוִי, i. q. עִי, "a heap of ruins"), with the art. הָעַי [*Ai, Hai*], pr. n. of a royal city of the Canaanites, situated east of Bethel, in the northern part of the territory of the tribe of Benjamin, Gen. 12:8; 13:3; Josh. 7:2, seqq.; 8:1, seq.; Ezr. 2:28. LXX. Ἀγγαί. Vulg. *Hai.* Other forms of the same name which are fem. are עַיָּא Neh. 11:31; עַיָּה 1 Chron. 7:28 [but this is עַזָּה]; and עַיָּת Isa. 10:28.

עִי (for עֲוִי, from the root עָוָה, to overturn, to destroy), pl. עִיִּים m.

(1) *ruins, ruinous heaps,* Mic. 1:6; Jer. 26:18; Mic. 3:12; Ps. 79:1; comp. מְעִי.

(2) עִיִּים Num. 33:45, and more fully עִיֵּי הָעֲבָרִים verse 44; 21:11 ("the ruinous heaps of mount Abarim"), [*Ije-abarim*], a part of mount Abarim.

(3) עִיִּים [*Iim*], a town of the tribe of Judah, Josh. 15:29.

עַיָּא see עַי.

עִיב see עוּב.

עֵיבָל ("void of leaves," see עָבַל; ["stone"]), [*Ebal*], pr. n.—(1) of a mountain or rock in the northern part of mount Ephraim, opposite mount Gerizim (גְּרִזִים), Deut. 11:29; Josh. 8:30. LXX. Γαιβάλ. Vulg. *Hebal.*

עַיָּה see עַי.

עִיּוֹן ("ruin"), [*Ijon*], pr. n. of a fortified city in the tribe of Naphtali, 1 Ki. 15:20; 2 Ch. 16:4.

עֲיוּת f. 1 Ch. 1:46 כתיב for עֲוִית, which see.

עִיט (or עוּט Hiphil), TO PRESS UPON, TO RUSH VIOLENTLY UPON any person or thing. (Kindred to the roots עוּשׁ, עוּת. Syr. ܐܬܚܡܛ to be indignant, to rush upon any one; ܚܡܛܐ indignation, wrath. Arab. غاظ to be indignant, غيظ rage, anger.) Const. followed by בְּ 1 Sa. 25:14, וַיָּעַט בָּהֶם "he flew upon

them," i. e. stormed at them; followed by אֶל 1 Sam. 15:19. וַתַּעַט אֶל הַשָּׁלָל "(wherefore) didst thou fly upon the spoil;" and 1 Sa. 14:32 in קרי (which alone is the true reading), וַיַּעַט הָעָם אֶל הַשָּׁלָל "the people rushed upon the spoil." As to the form in both of these places, I have no doubt but that וַיַּעַט is the same as וַיַּעַט 1 Sa. 25:14, just like וַתַּחַשׁ Job 31:5, for וַתָּחַשׁ and he hastened; and יַחַד Prov. 27:17, for יָחַד, יָחַד; perhaps in these forms there is Dag. forte occultum (in the Chaldee manner). I formerly (see on Isaiah 22:17) referred these forms to the root עָטָה (and this has been followed by Winer in his Lexicon), in the sense of *laying hold*, and *seizing*, comparing the Arab. عطا, in which however the only notion is that of *taking*, *receiving*. Hence—

עַיִט m.—(1) *a rapacious creature* (so called from rushing upon), Jer. 12:9; especially—

(2) *a rapacious bird* (ἀετός), Isa. 46:11; Job. 28:7; with which a warlike king is compared, Isaiah 46:11. Collect. birds of prey, Gen. 15:11; Isa. 18:6; Eze. 39:4.

עֵיטָם ("a place of ravenous creatures"), [*Etam*], pr. n. of a town in the tribe of Judah, 1 Ch. 4:3, 32; 2 Ch. 11:6; and of a rock near it, Jud. 15:8, 11.

עִיִּים, עִיֵּי הָעֲבָרִים see עִי No. 2, 3.

עֵילוֹם m. i. q. עוֹלָם *eternity*, 2 Ch. 33:7.

עִילַי (i. q. Chald. עִלָּי "most high"), [*Ilai*], pr. n. of one of David's captains, 1 Ch. 11:29; called, 2 Sam. 23:28, צַלְמוֹן.

עֵילָם *Elymaïs*, [*Elam*], pr. n. of a province of Persia, in which stood the capital city, Susa (Ezr. 4:9; Dan. 8:2); perhaps in ancient writers it included the whole of Persia, which is called by later writers פָּרַס Gen. 10:22 (where the origin of the Elamites is traced from Shem), Gen. 14:1; Isa. 11:11; 21:2; 22:6; Jer. 25:25; 49:34, seqq.; Eze. 32:24. When used of the country, it is constr. with a fem., Isa. 21:2; when used for the inhabitants, with a masc., Isa. 22:6. See Cellarii Not. Orbis Antiqui. ii. p. 686; Rosenmüller Bibl. Alterthumskunde i. 1, p. 500, seqq.

["עֵלְמָיֵא Ch. plur. *Elamites*, Ezr. 4:9."]

עִים an unused root; perhaps, i. q. kindred אֵים Chald. Pa. to frighten. Hence (as has been rightly observed by Abulwalid) ἅπ. λεγόμ.—

עַיָם Isa. 11:15, בַּעְיָם רוּחוֹ "in the terror of his wrath," i. e. in his terrible wrath; or, as I prefer, "with his terrible wind," i. e. most vehement wind. Rightly therefore, given by the LXX. ἐν πνεύματι βιαίῳ; Vulg *in fortitudine spiritus sui*.

עָיַן—(1) i. q. Arab. عان Med. Ye, TO FLOW, TO FLOW OUT, as water, tears; whence עַיִן the eye, a fountain (unless, indeed, this noun be radical, and the verb secondary).

(2) denom. from עַיִן Part. עוֹיֵן *looking askance, envious*, 1 Sam. 18:9 כתיב; Arab. عاين id.

עַיִן f. (once m. Cant. 4:9 כתיב ["also perhaps Ps. 73:7; dual Zec. 3:9."]), constr. עֵין with suff. עֵינִי, עֵינוֹ etc.; dual עֵינַיִם (which is also used for the plur., Zec. 3:9); constr. עֵינֵי; once defectively עֵנֵי Isa. 3:8; plur עֲיָנוֹת constr. עֵינוֹת (only in signif. 3).

(1) *an eye* (Arab., Syr., Æth., id.). רָאָה לְעַיִן to see with (one's) eyes, Eze. 12:12; יְפֵה עֵינַיִם beautiful of eyes, having beautiful eyes, Gen. 29:17; 1 Sa. 16:12.—Zec. 9:1, לַיהוָה עֵין אָדָם "Jehovah's is the eye of man;" i. e. he has his eye fixed upon man; so the LXX., Ch., Syr., (comp. Zec. 4:10; Jer. 32:19).—Specially these phrases are to be noticed—(*a*) לְעֵינֵי פ׳ *before the eyes* of any one, before any one, Gen. 23:11, 18; Ex. 4:30; 7:20; 9:8; 19:11; and so very frequently. But altogether different from this is—(*b*) בְּעֵינַי *in my eyes*, i. e. according to my judgment, as it seems to me, in my opinion, by which in Hebrew the sense of *to seem*, *videri*, is expressed by a circumlocution. Gen. 19:14, וַיְהִי כִמְצַחֵק בְּעֵינֵי חֲתָנָיו "and he was in their eyes as one jesting;" i. e. he seemed to his sons-in-law to be jesting. Gen. 29:20. 2 Samuel 10:3, הַמְכַבֵּד דָּוִד אֶת אָבִיךָ בְּעֵינֶיךָ "thinkest thou that David wished to honour thy father?" Hence טוֹב בְּעֵינַי it seems good to me, i. e. it pleases me (see יָטַב, טוֹב), יֵרַע ,רַע בְּעֵינַי it displeases me (see יָרַע ,רַע), compare under the root יָשַׁר.—חָכָם בְּעֵינָיו one who seems to himself to be wise, Proverbs 3:7; 26:12; Job 32:1.—(*c*) מֵעֵינֵי פ׳ (far) from any one's eyes, i. e. unknown to him, Num. 15:24.—(*d*) בֵּין עֵינַיִם *between the eyes*, i. e. *on the forehead*, Ex. 13:9, 16; Deu. 6:8; 11:18; *on the front of the head*, Deut. 14:1.—(*e*) שִׂים עַיִן עַל *to set one's eye on any one*, commonly used in a good sense, to regard any one with kindness, to look to his good; like the Arabic وضع عينا على فلان, (on the other hand שִׂים פָּנִים עַל is always taken in a bad sense), e. g. Genesis 44:21, אָשִׂימָה עֵינִי עָלָיו "I will look to his good;" LXX. ἐπιμελοῦμαι αὐτοῦ. Jer. 39:12; 40:4; Job 24:23; Ezr. 5:5; [Chald.]: followed by אֶל Psalm 33:18; 34:16; followed by בְּ Deu. 11:12 (compare also Zec. 12:4; 1 Kings 8:29, 52); rarely used in a

bad sense of the angry countenance of Jehovah (elsewhere פָּנִים), Am. 9:4, 8; and also verse 4 with the addition of the word לְרָעָה. Comp. in New Test. 1 Pet. 3:12.—(*f*) הָיָה לְעֵינַיִם לְ to serve instead of eyes to any one, i. e. to shew him the way, whether he be blind, Job 29:15, or ignorant of the way, Nu. 10:31.—(*g*) נָשָׂא עֵינַיִם to lift up the eyes, see נָשָׂא No. 1, letter *d*.—(*h*) פָּקַח עֵינַיִם see פָּקַח.—As many passions of the mind, such as envy, pride, pity, desire, are manifest in the eyes, that which properly belongs to the persons themselves is often applied to the eyes, e. g. רָעָה עֵינִי בְּ my eye is evil against some one, i. e. I envy him, Deu. 15:9; compare Tob. 4:7, μὴ φθονησάτω σου ὁ ὀφθαλμός. See also the remarks under the roots חוס, כָּלָה. עֵינַיִם רָמוֹת *proud eyes*, i. e. pride, haughtiness, Prov. 6:17; Ps. 18:28.—Poet. *the eye* of wine is the bubbling when it sparkles as poured out (Germ. Perle), Prov. 23:31. By meton. it is used of a *look*, or *glance* of the eyes, Cant. 4:9, לִבַּבְתִּנִי בְּאַחַד מֵעֵינַיִךְ ,כתיב "thou hast wounded my heart by one of thy eyes;" i. e. by one glance of thy eyes (in this one instance עַיִן is joined to a masculine, but the קרי has בְּאַחַת).

(2) *face*, i. q. פָּנִים, so called from the eyes, as being a principal part of it (compare Germ. Geſicht, French *visage*, and Lat. *os*, used for the whole face). The examples which are cited for this, in its proper signification, are all either uncertain (Num. 14:14; Isa. 52:8: there is more weight in Ps. 6:8, although not even this is certain), or else misunderstood (1 Sa. 16:12; Gen. 29:17, see רַךְ); but that this was a signification of the word when Hebrew was a living language is shewn by the figurative significations which have arisen from it—(*a*) *surface*, Ex. 10:5, עֵין הָאָרֶץ "surface of the earth;" verse 15; Num. 22:5, 11.—(*b*) *face*, i. e. *appearance*, *form*, Num. 11:7; Levit. 13:5, 55; Eze. 1:4, seq.; 10:9; Dan. 10:6.—Connected with the primary meaning is—

(3) *a fountain*, so called from its resemblance to an eye (compare Pers. چشم eye, چشمه a fountain; Chinese, *ùan*, eye and fountain; and *vice versâ* Gr. πηγή, fountain, corner of the eye), Gen. 16:7; 24:29; 30:41; pl. f. עֲיָנוֹת, constr. עֵינוֹת Deu. 8:7; Ex. 15:27; Prov. 8:28; see as to the use of the plur. fem. with regard to inanimate things, Lehrg. p. 539, 540.

Also many towns of Palestine took their names from fountains which were near them, viz.—

(*a*) עֵין גֶּדִי ("the fountain of the kid"), [*Engedi*], a town in the desert of Judah, near [close upon] the Dead Sea, abounding in palm trees; Engadda of Pliny (H. N. v. 17), Josh. 15:62; 1 Sam. 24:1; Eze. 47:10; Cant. 1:14; more anciently called חַצְצוֹן־תָּמָר (which see). [Now called 'Ain Jidy, Rob. ii. 209.]

(*b*) עֵין־גַּנִּים ("the fountain of gardens"), [*Engannim*], a town—(*α*) in the plain country of Judah, Josh. 15:34.—(*β*) of the Levites, in the tribe of Issachar, Josh. 19:21; 21:29.

(*c*) עֵין דֹּאר Ps. 83:11, and עֵין דּוֹר ("the fountain of habitation"), [*En-dor*], Josh. 17:11; 1 Sam. 28:7, in the tribe of Manasseh.

(*d*) עֵין חַדָּה ("fountain of sharpness," i. e. swift) [*En-haddah*], a town in the tribe of Issachar, Josh. 19:21.

(*e*) עֵין חָצוֹר [*En-hazor*], a town in the tribe of Naphtali, Josh. 19:37.

(*f*) עֵין חֲרוֹד, see חֲרוֹד.

(*g*) עֵין מִשְׁפָּט ("fountain of judgment"), [*En-mishpat*], i. q. קָדֵשׁ, which see, Gen. 14:7.

(*h*) עֵין עֶגְלַיִם ("fountain of two calves," unless perhaps ע is written for אֶגְלַיִם "two pools"), [*En-eglaim*], a town on the northern shore of the Dead Sea.

(*i*) עֵין שֶׁמֶשׁ ("the fountain of the sun"), [*En-shemesh*], a town with a stream, on the borders of the tribes of Judah and Benjamin, Josh. 15:7.

(*k*) עַיִן [*Ain*] simply—(*α*) a town of the Levites in the tribe of Simeon, Josh. 15:32; 19:7; 21:16; 1 Ch. 4:32.—(*β*) a town in northern Palestine, Nu. 34:11.

In other places fountains themselves are designated by proper names, as—(*aa*) עֵין רֹגֵל ("fountain of the spy," or, according to the Targ. "fuller's fountain"), [*En-rogel*], a fountain south of Jerusalem, on the borders of the tribes of Judah and Benjamin, Josh. 15:7; 18:16; 2 Sa. 17:17; 1 Ki. 1:9; according to Josephus (Arch. vii. 14, § 4), in the royal gardens.

(*bb*) עֵין תַּנִּים ("fountain of the jackals," commonly "dragon-fountain"), a fountain near Jerusalem, Neh. 2:13.

(*cc*) עֵין־תַּפּוּחַ [*En-tappuah*], a fountain of the town תַּפּוּחַ Josh. 17:7; compare verse 8.

Denominative is מַעְיָן, which see.

עַיִן Chald. f. plur. עַיְנִין, constr. עַיְנֵי id. q. Heb No. 1, Dan. 4:31; 7:8, 20. No. 1, *e*. Ezr. 5:5.]

עַיִן see עין No. 2.

עֵינַיִם ("two fountains"), Gen. 38:21, and—

עֵינָם (comp. as to this form of the dual number, Gesch. der Heb. Sprache, page 49, 51; Lehrg. page 536), [*Enam*], pr. name of a town in the tribe of Judah, Josh. 15:34.

עֵינָן ("having eyes"), [*Enan*], pr. n. m. Nu. 1:15; 2:29; comp. חֲצַר עֵינָן under the word חָצֵר.

עָיֵף TO LANGUISH, TO FAINT; comp. the cognate roots עוּף (עָטַף, עָלַף), יָעֵף. Once found as a verb, Jer. 4:31. Hence—

עָיֵף f. עֲיֵפָה adj. *languishing*, especially used of one who is wearied out, either with a journey or with toil, and at the same time suffers from thirst; see especially Gen. 25:29, 30; Job 22:7 (in the other hemist. רָעֵב); Psa. 63:2. Pro. 25:25, "cold waters to a languishing (i. e. thirsty) soul." Jer. 31:25, "I will give drink to the thirsty." It is used also of cattle when wearied, Isa. 46:1 (where עֲיֵפָה is neutr. wearied, *fessum*, i. e. wearied beasts, i. q. חַיָּה עֲיֵפָה); used of a thirsty land, Ps. 143:6; Isa. 32:2.

עֵיפָה fem. (from the root עוּף No. 3)—(1) *darkness.* Amos 4:13, עֹשֵׂה שַׁחַר עֵיפָה "he makes the dawn darkness." With ה parag. עֵפָתָה Job 10:22.

(2) [*Ephah*], pr. n.—(*a*) of a country and tribe of the Midianites; Arab. غَيْفَة Gen. 25:4; Isa. 60:6; 1 Ch. 1:33.—(*b*) m. 1 Ch. 2:47.—(*c*) f. 1 Ch 2:46.

עֵיפַי ("wearied out," "languishing"), [*Ephai*], pr. n. m. Jer. 40:8 קרי, where the כתיב has עוֹפַי.

עַיִר m. with suff. עִירֹה Gen. 49:11, plur. עֲיָרִים, *a young ass*, the foal of an ass, Zec. 9:9. Job 11:12, עַיִר פֶּרֶא "a wild ass's colt." Sometimes used also of *a full grown ass*, used for riding on (Jud. 10:4; 12:14), for carrying loads (Isa. 30:6), for plowing (Isa. 30:24). Compare Gen. 32:16. (Arabic عَيْر signifies any ass, whether wild or domestic. It appears properly to signify a wild ass, and a young ass, so called from its swift, ardent running; see the root עיר No. 1, like פֶּרֶא a wild ass, from פָּרָא to run.)

עִיר pr. i. q. עוּר TO BE HOT, ARDENT (heiß, hitzig seyn); Arabic غار Med. Waw, to be hot (as the day), and causat. (for הֵעִיר) *to make hot, to heat* (heizen). Hos. 7:4, of a baker, יִשְׁבּוֹת מֵעִיר וְגו׳ "he leaves off heating (his oven) after the kneading until it be leavened." The notion of being hot is applied in various ways:—

(1) to *an ardent* rapid *course*, or running (Arab. غار IV. to run swiftly, of a horse; عار Med. Ye, to run away, breaking the reins, as a horse, compare דָּלַק No. 2); whence עַיִר a wild ass, so called from its rapid unrestrained running.

(2) it is applied to the *heat of anger*, an ardent attack upon the enemies (comp. غار Conj. I. III. IV. to rush upon enemies, and غار Med. Ye, to be incensed with jealousy). See עִיר No. 2, and עָר an enemy.

(3) to *heat of mind, terror* (compare דָּלַק No. 3). See subst. עִיר No. 3.

(4) perhaps also to a great crowd of men, as places which are much frequented and thronged by men are called hot (Schrœder, Or. Heb. page 26); comp. غار a crowd of men, غارة an army. Hence several (as Schrœder, loc. cit.) derive—

עִיר [In Thes. from עוּר I.], f. (Josh. 10:2), plur once עֲיָרִים Jud. 10:4 (on account of the paronomasia, see עַיִר), elsewhere עָרִים (from the sing. עָר)—

(1) *a city, a town*, said to be so called from being frequented by people (see the root No. 4); I would rather take עִיר as being nearly the same as קִיר No. 2, and the Gr. τεῖχος a place fortified with a wall. For this word also included *camps*, and also *small fortified places*, as *towers, watch-towers.* What the extent of its signification is, may be learned from the following places. Num. 13:19, "and what the cities are in which they (the people) dwell, הַבְּמַחֲנִים אִם בְּמִבְצָרִים whether (they dwell) in camps, or in fenced cities?" 2 Kings 17:9, "and they built for themselves high places in all the cities מִמִּגְדַּל נוֹצְרִים עַד עִיר מִבְצָר from the tower of the watchmen unto the fenced city."—*Jerusalem* is called עִיר אֱלֹהִים the city of God, Psa. 46:5; 87:3; Isa. 60:14; עִיר הַקֹּדֶשׁ the holy city, Neh. 11:1; Isaiah 52:1; Daniel 9:24 (πόλις ἁγία, Matthew 27:53); עִיר יְהוּדָה the (capital) city of Judah, 2 Chron. 25:28; also κατ' ἐξοχὴν, הָעִיר Eze. 7:23, and עִיר Isaiah 66:6 (this latter in another context is also used of Nineveh, the enemies' metropolis, Isaiah 32:19).—Followed by a genit. of pers. *the city of any one* is *his native city*, or *the one in which he dwells*, Gen. 24:10, עִיר נָחוֹר "the city of Nahor," i. e. Haran, in which Nahor dwelt; 1 Sam. 20:6, compare in New Test. πόλις Δαβίδ, i. e. Bethlehem, Luke 2:4, and πόλις αὐτῶν (of the parents of Jesus) Ναζαρέτ, Luke 2:39, and also a similar idiom is noticed under the words אֶרֶץ, עַם; followed by a genit. of another city, it is used *of the circumjacent towns or villages* (elsewhere called בְּנוֹת הָעִיר), as עָרֵי חֶשְׁבּוֹן the towns and villages near Heshbon, Josh. 13:17; עָרֵי עֲרֹעֵר Isa. 17:2.—Sometimes also parts of cities are called *cities* (comp. Germ. Altstadt, Neustadt, and πόλις, in Passow). Thus עִיר הַמַּיִם 2 Sa. 12:27, the city of waters, part of the city of Rabbah, 2 Ki. 10:25, עִיר בֵּית הַבַּעַל a part of Samaria, so called from

the temple of Baal, probably fortified by a separate wall (see above as to the etymology).—The following appears to be said proverbially, Eccl. 10:15, "the labour of the foolish wearies him, because he does not know how לָלֶכֶת אֶל־עִיר to go to the city," i. e. he cannot find his way to the city, an expression taken from a rustic and ignorant traveller, who would err even in the most beaten way. Compare Germ. er weiß sich nicht zu finden, spoken of an ignorant and slow-minded man.

Proper names of towns are—(*a*) עִיר הַמֶּלַח ("city of salt"), in the desert of Judah, near the Dead Sea, Josh. 15:62.—(*b*) עִיר נָחָשׁ ("city of serpents"), [*Ir-nahash*], the site of which is not known, 1 Ch. 4:12.—(*c*) עִיר שֶׁמֶשׁ ("city of the sun"), [*Ir-shemesh*], in the tribe of Dan, Josh. 19:41.—(*d*) עִיר הַתְּמָרִים ("city of palm-trees"), i. q. יְרִיחוֹ Jericho, so called from the multitude of palms growing there (see Plin. H. N. v. 14; Tacit. Hist. v. 6), Deut. 34:3; Jud. 1:16; 2 Ch. 28:15. As to עִיר הַהֶרֶס, see under the word הֶרֶס.

Proper name of a man is עִיר [*Ir*], 1 Ch. 7:12, for which there is, verse 7, עִירִי.

(2) *heat of anger, anger*, see the root No. 2, Hos. 11:9, לֹא אָבוֹא בְּעִיר "I will not come with anger;" perhaps also Ps. 73:20.

(3) *fear* (see the root No. 3). Jer. 15:8, הִפַּלְתִּי עָלֶיהָ פִּתְאֹם עִיר וּבֶהָלוֹת. LXX. ἐπέῤῥιψα ἐπ' αὐτὴν ἐξαίφνης τρόμον καὶ σπουδήν.

עִיר Chald. m. (from the root עוּר) *a guard, a watcher*, a name of angels in the later Hebrew, from their guarding the souls of men [?], Dan. 4:10, 14, 20. (Used also in the Syriac liturgies of archangels, as of Gabriel; elsewhere ܥܝܪܐ and Gr. Ἐγρήγοροι of evil angels. See the Book of Enoch, i. 6. Suiceri Thes. Eccl. v. ἐγρήγορος. Castelli Lexicon Syr. ed. Mich. p. 649.)

עִירָא ("town," ["watchful"]), [*Ira*], pr. n. m.—(1) of a priest of David, 2 Sa. 20:26.—(2) of two of David's captains, 2 Sa. 23:26, 38.

עִירָד [*Irad*], pr. n. of an antediluvian patriarch, son of Enoch, and grandson of Cain, Gen. 4:18.

עִירוּ pr. n. m. [*Iru*], 1 Ch. 4:15.

עִירִי ("belonging to a city"), [*Iri*], see עִיר No. 1, extr.

עִירָם ("belonging to a city"), [*Iram*], pr. n. of a leader of the Edomites, Gen. 36:43.

עֵירֹם, עֵרֹם, pl. עֵירֻמִּים i. q. עָרוֹם—(1) adj. *naked*, Gen. 3:7, 10, 11.

(2) subst. *nakedness*. Ezekiel 16:7, וְאַתְּ עֵרֹם וְעֶרְיָה "thou also (wast) nakedness and necessity," i. e. utterly naked and helpless (abstr. for concr like שָׁלוֹם, קֹדֶשׁ). Verse 22, 39; 23:29. Root עָרַם No. I.

עַיִשׁ *the constellation of the bear*, see עָשׁ.

עַיִת pr. n. see עַי.

["**עָכַב** a root unused as a verb, which appears to have signified *agility* and *alacrity*; hence the quadriliterals עַכְבָּר, עַכְבּוֹר, עַכָּבִישׁ."]

עַכְבּוֹר (i. q. עַכְבָּר "mouse"), [*Achbor*], pr. n. m.—(1) Genesis 36:38.—(2) of a courtier of Josiah, 2 Ki 22:12, 14; Jer. 26:22; 36:12.

עַכָּבִישׁ *a spider*, Job 8:14; Isa. 59:5 (Arabic عَنْكَبُوت, Chaldee עַכּוּבִיתָא). It seems to be compounded of the verb עכש, Arab. عكش to weave (as a spider), and عَكَب [עָכַב] agile, swift as if *agile weaver*, compare German Spinne, from spinning, and the Gr. ἀράχνη from the Phœnicio-Shemitic אָרַג to weave.

עַכְבָּר m. *a mouse*, especially a field mouse, 1 Sa. 6:4, 5, 11, 18; Lev. 11:29; but some esculent species of dormouse appears to be meant, Isaiah 66:17. Indeed, Arab. عَكْبَر is i. q. يَرْبُوع χοιρογρύλλιος, an animal good for food, like a rabbit, *mus jaculus*, Linn. See Bochart in Hieroz. t. i. p. 1017, who regards this word as being compounded of the Chaldee עכל to devour, and בַּר a field (*l* being elided); I prefer from עֲכַל to devour, to digest food, and בַּר in the signification of *corn*. [But see עָכַב.]

עַכּוֹ ("sand made warm by the heat of the sun"), Arab. عَكَّا from the root עָכָה pr. n. *Accho*, a maritime city in the tribe of Asher, Jud. 1:31 (and perhaps Mic. 1:10; where בכו seems to be for בעכו); called on the Phœnico-Grecian coins עכ, read עַכ (see Mionnet, Descr. des Medailles, tab. 21. Eckhel, Doctr. Numm. iii. 423 [See Ges. Monum. Phœnic. p. 269]), Greek Ἄκη (Strabo, xvi. 2, § 25); more commonly called *Ptolemais;* called in the time of the crusades عَكَّا, now *St. Jean d'Acre*. See Relandi Palæstina, p. 534—42.

עָכוֹר ("causing sorrow," comp. Josh. 7:26) [*Achor*], pr. n. of a valley near Jericho, Josh. 15:7; Isa. 65:10; Hos. 2:17.

עָכַךְ an unused root, Arab. عَكَّ prop. to strike, to smite; fut. I, to be hot (as the day), prop. to be struck or touched by the sun (compare נָכָה No. 3, and ضرب), whence pr. n. עַכּוֹ.

עָכַן an unused root, prob. i. q. עָכַר (comp. Josh. 7:1, seqq.), whence pr. n. עָכָן and—

עָכָן pr. n. ("troubling," i. q. עָכָר, as this name is actually written, 1 Ch. 2:7), [*Achan*], an Israelite, who, by his sacrilege, occasioned the people to be smitten, Josh. 7:1; 22:20.

עָכַס not used in Kal. Arab. عكس *to bind back*, whence عِكَاس a rope which is fastened from the mouth of a camel to its forefoot. Hence עֶכֶס a fetter, an anklet, from which—

Piel, denom. *to adorn oneself with anklets*, or to make a noise, or tinkling with them, a mark of women desirous of attracting attention, Isa. 3:16.

עֶכֶס m. *an anklet* (see the root)—(*a*) a fetter for a criminal. Pro. 7:22, "he (the young man) follows her (the adulteress) as an ox to the slaughter-house; וּכְעֶכֶס אֶל־מוּסַר אֱוִיל and as the wicked man (i. e. criminal) (goes or is conveyed) in fetters to punishment." Some recent writers have incorrectly denied that כְּעֶכֶס can be rendered *as in fetters*, although it is not necessary to assume the ellipsis of the particle בְּ; see Hebr. Gramm. § 116, note; and see especially the examples in which the noun, after כְּ, must be regarded as in the accusative, and designates state or condition in which any one is: כַּחֲלוֹם as in a dream, Isa. 29:7; כְּמוֹ לְבוּשׁ as in a splendid garment, Job 38:14. Or in this passage עֶכֶס may be for אִישׁ עֶכֶס "as one bound in fetters (is conveyed) to the punishment of the fool;" i. e. of folly or crime; Germ. wie ein armer Sünder zur Strafe der Thorheit.—(*b*) as an ornament of women loving display, *periscelis*, περισφύριον. Plur. עֲכָסִים Isa. 3:18. Compare עָכַס.

עַכְסָה ("anklet"), [*Achsah*], pr. n. of a daughter of Caleb, Josh. 15:16, 17; Jud. 1:12.

עָכַר—(1) pr. i. q. Arab. عَكَرَ TO DISTURB or TROUBLE water; figuratively—

(2) *to afflict* any one, Jud. 11:35; often more strongly, i. q. *to bring evil upon*, Gen. 34:30; Josh. 6:18; 7:25. 1 Sam. 14:29, עָכַר אָבִי אֶת־הָאָרֶץ "my father troubleth the land," 1 Ki. 18:17, 18. Prov. 11:17, עֹכֵר שְׁאֵרוֹ אַכְזָרִי "the cruel troubleth his own flesh," verse 29.

Niphal, *to be troubled, stirred up*, (as grief), Ps. 39:3. Part. fem. *troubled*, i. e. trouble, disturbance (Zerrüttung), Pro. 15:6. Hence—

עָכָר [*Achar*], see עָכָן.

עָכְרָן ("troubled"), [*Ocran*], pr. n. m. Num. 1:13; 2:27.

עַכְשׁוּב m. quadril. *an asp*, Ps. 140:4. It is formed apparently from the root عكس to bend backwards, by the addition of the letter ב. See Lehrg. p. 865.

עַל & עַל (of the same form as עַד, from the root עָדָה)—(1) prop. subst. *height*, hence as a concr. *the Highest, Most High*. Used of God, Hosea 11:7, אֶל־עַל יִקְרָאֻהוּ "they (the prophets) called them (the people) to the Most High, but no one will exalt (him)." With the negative part. לֹא עַל or לֹא עַל *non-summus, not the Most High*, i. q. לֹא אֱלֹהִים *non-deus, not god*, collect. *non-dii, not gods*, i. e. idols, or i. q. בְּלִיַּעַל worthlessness, nothingness. Hos. 7:16, יָשׁוּבוּ לֹא עָל "they turn themselves to idols" or "to worthlessness."

(2) Adv.—(*a*) *on high, highly*. 2 Sam. 23:1, הֻקַם עָל "(who) was raised on high."—(*b*) *on high, above*, מֵעַל from above, Gen. 27:39; 49:25; and simply, above, Ps. 50:4. Whence constr. st.

עַל pl. const. עֲלֵי, (a form peculiar to poetry, like עֲדֵי, אֱלֵי) with suff. עָלַי, עָלֶיךָ, עָלָיו, עָלֶיהָ, עָלֵינוּ, עֲלֵיכֶם, עֲלֵיהֶם poet. עָלֵימוֹ (Ps 5:12; Job 20:23).

(A) a prep. of very frequent occurrence, and of wide extent in meaning; answering to the Gr. ἐπὶ (ἀνὰ) and ὑπὲρ, Germ. auf, über, Lat. *super* and *in*, *on, upon, over;* the various significations of this word may be referred to four classes. It is—

(1) i. q. ἐπὶ, *super*, auf, *upon*, when anything is put on the upper part of another, so as to stand or lie upon it, or have it for its substratum—(*a*) used of a state of rest, e. g. to lie עַל הַמִּטָּה on a bed, 2 Sa. 4:7; עֲלֵי נָתִיב on the path, Job 18:10; עַל אֲדָמָה on a country, Amos 7:17 (compare Isaiah 14:1, 2), and so עַל אֶפְרָיִם on the territory of Ephraim, Isa. 7:2 (in Germ. auf dem Felde, auf ephraimitischem Gebiete). It is correctly used, Psalm 15:3, "he slandereth not עַל לְשֹׁנוֹ on his tongue," (for there speech really springs up); and in like manner עַל פִּיךָ upon thy mouth, where we should say, upon thy lips. Ex. 23:13, לֹא יִשָּׁמַע עַל פִּיךָ "let not (the name of idols) be heard on thy lips." Ecc. 5:1; Ps. 50:16; compare Gr. ἀνὰ στόμα ἔχειν. To the same usage belongs the phrase עַל בַּיִת on or in a house; the examples of which however may be judged of separately. Isa. 32:13, "briers and thorns grow up עַל כָּל־בָּתֵּי מָשׂוֹשׂ in all the houses

of luxury," etc., that is, *upon* their ruins, from which they spring up as from the ground. Isaiah 38:20, "we sing with stringed instruments...עַל בֵּית יי "on the temple of Jehovah," this being built upon a lofty site; so in Germ., auf der Stube, auf dem Saale, for oben in der Stube, Pol. *po izbie*, on the parlour, from its being higher than the ground-floor. To the examples of letter *b*, and below to No. 4, we should perhaps refer Hos. 11:11, "I will cause them to dwell עַל בָּתֵּיהֶם in their houses," and Isaiah 24:22, "the prisoners are gathered together into the dungeon, and are shut up in the prison." Similar is עַל עָפָר *on the dust*, not only used of the surface of the ground, but also *in the grave*, where the dead both lie upon the dust, and under it, Job 20:11; 21:26; see עָפָר.

Specially—(*α*) it is used in designating clothing which any one *wears*. Gen. 37:23, "the tunic אֲשֶׁר עָלָיו which he wore," or "with which he was clad." Exod. 28:35; Deut. 7:25; 1 Ki. 11:30. So should the passage be explained Job 24:9, (אֲשֶׁר) עַל עָנִי יַחְבֹּלוּ "the things which are on the poor (i.e. the garments, clothes of the poor) do they take in pledge." Comp. גִּלָּה עַל for גִּלָּה אֶת־אֲשֶׁר עַל Lam. 2:14; 4:22, under the word גָּלָה No. 2. (In the same manner in Arabic they use على, see Schult. on Job 24:21; Hariri, Cons. ed. Sch. iv. page 46; also, the Gr. χειρίδες ἐπὶ χερσί, Od. xxiv. 229)—It is used—(*β*) to be heavy *upon* any one, i.e. to be troublesome to him, see כָּבֵד and Lehrg. 818. So Isa. 1:14, הָיוּ עָלַי לָטֹרַח "they are as a burden upon me," i.e. they are a trouble to me. Opp. to הֵקַל מֵעַל. Hence—(*γ*) it denotes duty or obligation, which *rests upon* any one, like a *burden* (see my remarks on Isa. 9:5). 2 Sa. 18:11, עָלַי לָתֵת "(it was) upon me to give (my duty)." Prov. 7:14, זִבְחֵי שְׁלָמִים עָלַי "thankofferings (were) upon me," (I owed them, had vowed them). Gen. 34:12, הַרְבּוּ עָלַי מְאֹד מֹהַר וּמַתָּן "lay upon me never so much dowry and gift," etc. 1 Ki. 4:7; Psa. 56:13; Ezra 10:4; Neh. 13:13. (So the Arab. على الف دينار I owe a thousand denarii, and لى عليك الف دينار thou owest me a thousand denarii; De Sacy, Gramm. Arabe 2nd edit. i. § 1062.—(*δ*) חָיָה עַל, Gr. ζῆν ἐπί τινος, e.g. עַל לֶחֶם to live *on* bread, Deut. 8:3; עַל חַרְבּוֹ *by* his sword, Gen. 27:40. Life is supported and sustained by whatever עַל is thus used with, as though it were a foundation upon which it rested. Comp. Isa. 38:16. Used figuratively—(*ε*) of the *time* when anything is done (as the things done rest upon time as a foundation or else go on in time as in a way); this usage is, however, of rare occurrence. Pro. 25:11, עַל אָפְנָיו "in its own time," (see אֹפֶן); zu seiner Zeit. (So Arab. على عهده in its own time; Gr. ἐπ' ἤματι, Od. ii. 284; ἐπὶ νυκτί, ἐπὶ πολέμου; Engl. *upon* [*on*] *the day;* Germ. auf den Tag).—(*ζ*) of a *rule* or *standard* which is followed, or example which is imitated (since things to be measured or to be made according to the pattern of any thing else *are laid upon the rule* or *standard*, man legt sie auf das Muster; comp. Gr. ἐπὶ θηρός, in the manner of beasts, *hunc in modum;* Germ. auf die Art, auf englisch, in the English manner.) Ps. 110:4, עַל דִּבְרָתִי מ׳ "after the manner of Melchizedech." עַל כָּכָה in this manner, Esth. 9:26. נִקְרָא עַל καλεῖσθαι ἐπί τινος, to be called by any one's name (see קָרָא). Often used of the instrument after whose modulations a song is to be sung, Psal. 8:1; 45:1; 53:1; 60:1; 69:1; also used of a song the tune or measure of which is followed by other songs, Ps. 56:1 (compare as to a similar use of the Syr. ܥܠ Eichhorn, Pref. to Jones de Poësi Asiat. p. xxxiii; also the Russian *po tact*, nach dem Tacte).

(*b*) used of motion *upon* or *over* the upper part of a thing or place, either downwards *upon* any thing from a higher place, hinab, herab auf (etwas), or upwards from a lower place, hinan auf (etwas). Of the former kind are הִשְׁלִיךְ עַל to cast *upon* any thing, Ps. 60:10; to rain *on* the earth, Job 38:26; to fall *on* one's knees, 2 Ki. 1:13; כָּתַב עַל to inscribe in a book, Ex. 34:1; נָתַן עַל יְדֵי, נָתַן עַל יַד (see יָד letter *ee*), simpl. נָתַן עַל to deliver into the hands, Isa. 29:12, and hence figuratively צִוָּה עַל, פָּקַד עַל and other verbs of commanding, giving orders; also בּוֹא עַל to come *upon* any one (see בּוֹא); also, Gen. 16:5, חֲמָסִי עָלֶיךָ "(let) my wrong (the wrong done to me) (be) upon thee;" הוֹי עַל Eze. 13:3; דִּבֶּר טוֹב עַל to pronounce good upon any one. Here also should the expression be referred which has been variously explained, "my soul pours itself עָלַי upon me," i.e. being poured out into tears, it wholly covers me, as it were, with them, (überschüttet, übergießt mich mit Thränen), Job 30:16; Ps. 42:5. This expression is followed in others which are similar to it, as הִתְעַטֵּף הָמְתָה עָלַי רוּחִי Ps. 142:4; 143:4; Jon. 2:8; Ps. 42:6, 7, 12; 43:5. (On the other hand, there is a pregnant construction in נֶהֶפְכוּ עָלַי צִירִים "pains are turned upon me," i.e. come upon me; 1 Sam. 4:19; Dan. 10:16).—To the latter kind belong עָלָה עַל הַר to go up into a mountain, Isa. 40:9; 14:3, 14; הֶעֱלָה עַל הַמֶּרְכָּבָה to take (any one) up into a chariot, 1 Ki. 20:33; תָּלָה עַל עֵץ to hang on a tree, Gen. 40

19; 2 Sam. 4:12; and also the phrase עָלָה עַל לֵב *to come up upon the heart*, and to occupy it, used of thoughts, Jer. 3:16; 7:31; 19:5; 32:35. Hence—(*a*) it denotes something *super-added* (compare Gr. μῆλος ἐπὶ μήλῳ, Od. vii. 120, ἐπὶ τοῖσι, Germ. über dieß, Lat. *vulnus super vulnus*), as יָסַף עַל to add to any thing (see יָסַף); נֶחְשַׁב עַל to be reckoned to any thing, 2 Sam. 4:2; שֶׁבֶר עַל שֶׁבֶר ruin upon ruin, Jer. 4:20, compare Eze. 7:26; Job 6:16; Isa. 32:10, יָמִים עַל שָׁנָה "(add) days to a year," i.e. after a year and more; Gen. 28:9, "he took Mahalath... עַל נָשָׁיו unto his wives," besides his other wives; Gen. 31:50. Where any thing is subjoined which might be a hindrance, it is—(β) *notwithstanding*, and when followed by an inf. *although*, Job 10:7, עַל דַּעְתְּךָ "although thou knowest." See below, B, No. 1.

(2) The second class comprehends those significations and phrases in which there is the idea of *impending*, *being high*, *being suspended over* anything, without, however, touching it; Gr. ὑπέρ; Germ. über, *above*, *over*. It is used of rest in a place, e. g. Job 29:3, "when his light shined עֲלֵי רֹאשִׁי over my head." Ps. 29:3, "the voice of the Lord (is heard) over the waters;" also after verbs of motion, Gen. 19:23, "the sun was risen עַל הָאָרֶץ over the earth;" Gen. 1:20; Job 31:21. Specially—(*a*) it is used of rule *over* men, as הִפְקִיד עַל, מָשַׁל עַל, מָלַךְ עַל to set *over*; אֲשֶׁר עַל הַבַּיִת he who is over (the ruler of) the palace: (see בַּיִת No. 2).—(*b*) It is put after verbs of *covering*, *protecting* (prop. to cover over anything); see עָטָה, סָכַךְ, כָּסָה, גָּנַן and Lehrg. 818; even though the covering or vail be not *above* the thing, but *around*, or *before* it. Ex. 27:21, "the curtain which was above the testimony," i.e. before the testimony. 1 Sam. 25:16, חוֹמָה הָיוּ עָלֵינוּ "they were a wall above us," i.e. before us; they protected us; Eze. 13:5. After verbs which convey the idea of protecting, and also those which imply defending or interceding, it may be rendered in Latin, by *pro*, *for* (compare Gr. ἀμύνειν ὑπέρ, θύειν ὑπέρ); as נִלְחַם עַל to fight *for* any one, Jud. 9:17; עָמַד עַל id.; Dan. 12:1; כִּפֶּר עַל to make atonement *for* any one; הִתְפַּלֵּל עַל to intercede *for* any one, to avert penalty. Often—(*c*) it has the signification of *surpassing*, *going beyond* (compare Lat. *super omnes*, *supra modum*). Ps. 89:8, "terrible above all that are round about him." Job 23:2, יָדִי כָּבְדָה עַל אַנְחָתִי "my hand (i. e. the hand of God punishing me) is heavier than my groaning;" Eccl. 1:16; Ps. 137:6; Gen. 49:26. In these examples the particle עַל is nearly the same as מִן comparative (also Gen. 48:22, "I give to thee one portion of land עַל אַחֶיךָ above thy brethren," (i.e. greater than to thy brethren); and even—(*d*) it is often *besides*, *over and above*. Ps. 16:2, טוֹבָתִי בַּל עָלֶיךָ; and of time, *beyond*; Lev. 15:25, "if the flux continue עַל נִדָּתָהּ beyond the time of her uncleanness;" Job 21:32. Figuratively—(*e*) it is used of *the cause*, *on account of* which (Gr. ὑπὲρ οὗ) any thing is done. Ps. 44:23, "for thy sake (עָלֶיךָ) we are killed;" Job 34:36; Ruth 1:19. Hence עַל זֶה Lam. 5:17; עַל זֹאת Jer. 4:28, and (see כֵּן) on this account; עַל דְּבַר (*propter rem*); עַל אוֹדוֹת (*propter causas*), on account of; עַל מָה on what account? i. e. wherefore. Followed by an inf. עַל אָמְרֵךְ *because thou sayest*, Jerem. 2:35; Job 32:2. Often, therefore, used of the cause (as if the foundation) both of joy and sorrow (see סָפַד, הִתְעַנֵּג, שָׂמַח); of laughing and weeping (see בָּכָה, שָׂחַק); of anger (Job 19:11); of pity (Ps. 103:13) etc.; also—(*f*) of the object of discourse (see סִפֵּר, דִּבֶּר, also Nu. 8:22); of swearing (Levit. 5:22); of confession (Ps. 32:5); of prophecy (1 Ki. 22:8; Isa. 1:1); of strife (Gen. 26:21), etc.; and—(*g*) of the price *for* which any thing is done (compare Latin *ob decem minas = pro decem minis*); Job 13:14, עַל־מָה "at what price," prop. "on account of what."

(3) The third class comprehends those examples in which עַל (after verbs of rest) has the sense of *neighbourhood* and *contiguity*; Lat. *ad*, *apud*, Germ. an, bey, *at*, *by*, *near*; this sense however springs from the primary one of being high over, and may be reduced to that. (Compare Germ. an from ἀνά, Lat. *apud*, ant. *apur*, *apor*, i. e. ὑπέρ, Sanscr. *upari*.) So especially—(*a*) when a thing really impends over another, e. g. when one stands *at a fountain* (עַל עַיִן), over which one really leans. Gen. 16:7; עַל מַיִם by the water (as that is lower than the surface of the ground), Num. 24:6; עַל הַיָּם by the sea, Ex. 14:2, 9; עַל פִּי יְאֹר on the shore of the Nile, Isai. 19:7 (compare Gr. ἐπὶ ποταμοῦ, Lat. *super fluvium*, Liv. i. e. *ad fluvium*, Engl. *upon* the river, Dutch *Keulen op den Rhyn*, Russian *pomorski maritime*, pr. *supermarinus*); עַל הַגְּמַלִּים by the camels (while they were lying down, so that a man standing was above them), Gen. 24:30; עַל הַיַּיִן Prov. 23:30; עַל הַמִּשְׁפָּט in judgment, pr. at the judicial board (compare *super cœnam*, ἐπ' ἔργῳ), Isaiah 28:6; עַל אֵבוּס at the manger, Job 39:9;—(*b*) or when one inclines oneself, or leans upon any thing. Isaiah 60:14, "they shall bow down עַל כַּפּוֹת רַגְלַיִךְ at the soles of thy feet." עַל פֶּתַח at the door (i. e. leaning against it), Job 31:9. Hence—(*c*) like the Lat. *ad latus*, *ad dexteram*, Germ. auf der Seite, auf der

rechten Seite (compare ἐπι δεξιά, ἐπ' ἀριστερά, Il. vii. 238; xii. 240); *at, on*, the side or hand, e. g. עַל יַד at the side (see יָד), עַל יָד at the hand (see יָד), עַל יְמִינוֹ at his right hand, Zec. 3:1; עַל פְּנֵי at the front, i. e. before (see פָּנִים), עֲלֵי שִׂיחַ by the hedge (as in Germ. they say, **unter dem Zaune**), Job 30:4; עֲלֵי קֶרֶת near the city, Job 29:7; and even with another preposition following עַל אַחֲרֵי at the hinder part, i. q. אַחֲרֵי behind, Ez. 41:15; עַל לִפְנֵי Ez. 40:15. Often used of a multitude of people or soldiers attending on (standing by) a commander or king, Exod. 18:13, 14; Jud. 3:19; Job 1:14; 2:1 (compare Gr. παραστῆναι and מִמַּעַל לְ Isai. 6:2), also סָגַר עַל Exodus 14:3; עַל רֹאשָׁם Isa. 35:10; and Job 26:9, פַּרְשֵׁז עָלָיו עֲנָנוֹ "he spreads out around him his clouds." Job 13:27; 36:30.—Kindred to this is—(*d*) the signification of accompanying, *with*. Exod. 35:22, "men with (עַל) women." Job 38:32; Am. 3:15; also used of things (von begleitenden Umständen), e. g. עֲלֵי זֶבַח with sacrifices, Ps. 50:5; עֲלֵי נָבֶל to the sound of the psaltery, Psalm 92:4; עֲלֵי אוֹר with the light (of the sun), Isa. 18:4; compare אָכַל עַל הַדָּם to eat (flesh) with the blood.—Like other particles of accompanying (אֵת, עִם), it is applied—(*e*) to the signification of holding, possessing. Ps. 7:11, מָגִנִּי עַל אֱלֹהִים "my shield (is) with God," i. e. God holds it. Also—(*f*) it is also prefixed to abstract substantives, and thus serves as a periphrasis for adverbs, as עַל שֶׁקֶר with falsehood, i. e. falsely, in a lying manner, Levit. 5:22; עַל יֶתֶר liberally, Psal. 31:24; עַל נְקַלָּה lightly, Jerem. 6:14; 8:11; עַל רָצוֹן with approbation (of God), Isa. 60:7, i. q. לְרָצוֹן Isaiah 56:7; Jer. 6:20; compare ἐπ' ἴσα, i. q. ἴσως, ἐπὶ μέγα, ἐπὶ πολύ, Arab. على بيان evidently.

(4) the fourth class includes those significations and examples in which עַל denotes *motion* (especially when rapid), *unto* or *towards* any place, nearly approaching in signification to the particle אֶל, for which ܠܘܬ is always accustomed to be used in Syr. and Chald. This arises from the signification of *rushing down upon* any thing, see No. 1, letter *b* (rushing being more swift and rapid when downwards), and this is expressed in Greek, either by the particle ἐπὶ, or else by κατὰ (*down upon* any thing); especially in compound words (καθίημι) Lat. *in, ad*, Germ. **auf** (etwas) **hin, auf** (etwas) **los**, *upon, to, towards*. Thus עַל־פָּנָיו to his face (elsewhere אֶל פָּנָיו see פָּנִים), Job 21:31; עַל מְקוֹמוֹ to his own place, Ex. 18:23; עַל יָמִין to the right hand, Gen. 24:49; עַל קִרְבּוֹ for אֶל קִרְבּוֹ into his inwards, i. e. into him, 1 Ki. 17:21. Hence שָׁלַח יָד עַל, הֵדָה to stretch out the hand to, or towards any thing (Isaiah 11:8; see שָׁלַח), נָפַל עַל (also נָפַל אֶל) to fall away *to* any one; כָּתַב עַל (also כָּתַב אֶל) to write *to* any one, 2 Chron. 30:1; שִׂים לֵב עַל to turn the heart *to* any thing (see שִׂים); הִשְׁתַּחֲוָה עַל to bow oneself before any one, Lev. 26:1; and so after a verb of going (2 Sam. 15:20), of coming (ibid. verse 4), of fleeing (Isa. 10:3), of drawing near, Eze. 44:13; of sending, Neh. 6:3; of being taken, Job 18:8; of telling, Job 36:33; Isa. 53:1; of love (see עָגַב) and desire, Cant. 7:11. Also, 2 Sa. 14:1, לֵב הַמֶּלֶךְ עַל אַבְשָׁלוֹם "the heart of the king (inclined) to Absalom," i. e. he loved him. Specially it is—(*a*) in a hostile sense, *against, upon*, **auf** (etwas) **los, über** (etwas) **her**. Judges 16:12, פְּלִשְׁתִּים עָלֶיךָ "the Philistines (are) upon thee," i. e. they rise against thee. Eze. 5:8, הִנְנִי עָלַיִךְ "behold I am against thee," i. e. I invade thee, attack thee (elsewhere הִ׳ אֵלַיִךְ), Job 16:4, 9, 10; 19:12; 21:27; 30:12; 33:10; Isaiah 9:20; 29:3; also, קוּם עַל to rise *against* any one; חָנָה עַל עִיר to besiege a city; סָבַב עַל to surround any one (in a hostile manner); חָשַׁב עַל to take counsel *against* any one, etc. More rarely—(*b*) in a good sense; *towards*, e. g. עָשָׂה חֶסֶד עַל 1 Sa. 20:8.—(*c*) By writers of the silver age (see the Chald.), it is not unfrequently so put for אֶל and לְ, that it is rendered in Latin by a dative. Est. 3:9, אִם עַל הַמֶּלֶךְ טוֹב "if it seem good to the king," i. e. pleases him (compare Ezr. 5:17); and so also not unfrequently in the book of Job, as, 33:23; אִם יֵשׁ עָלָיו i. q. אִם יֵשׁ לוֹ "if there be to him," if he have. Job 22:2, כִּי יִסְכּוֹן עָלֵימוֹ "if he be profitable to himself;" 6:27; 19:5; 30:2; 33:27; 38:10; compare Eze. 27:5; Prov. 29:5. Less correctly to this class some have referred עַל הַשָּׁמַיִם towards heaven; Ex. 9:22; עַל יְהוָה Isa. 17:7; נָהַר עַל (הַר) Mic. 4:1; and others of this kind, which belong to No. 1, *b*, latter part.

(B) Conj. for עַל אֲשֶׁר—(1) *although* (compare letter A, 1, *b*, *β*). Job 16:17, עַל לֹא חָמָס בְּכַפַּי "although there be no violence in my hands;" 34:6; Isaiah 53:9. (Arab. على id.; see Schult. on Job, Martini on Isa. loc. cit.).

(2) *because that, because*, followed by a pret. Gen. 31:20; Ps. 119:136; Ezr. 3:11; more fully עַל אֲשֶׁר Deut. 29:24; 2 Sam. 3:30; עַל כִּי Deut. 31:17; Ps. 139:14.

It is compounded with other particles—(A) בְּעַל pr. *as according to*, wie es angemessen (ist), comp. עַל A, No. 1, *ζ*; Isa. 59:18; 63:7. By far the most frequent compound is—

(B) מֵעַל (Arab. من على, although this is rare in Arabic, see 1 Ki. 13:15, Arab. Vers.).

(1) pr. *from upon, from above*, used of things which go away *from* the place, *in* or *upon* which they had been; Germ. von oben weg, e. g. Gen. 24:64, "she alighted מֵעַל הַגָּמָל from off the camel." Gen. 48:17, "he took the hand מֵעַל רֹאשׁוֹ from off his head," on which it was placed. נָשָׂא רֹאשׁ מֵעַל פ׳ to behead any one, Gen. 40:19. קָרָא מֵעַל סֵפֶר to read of that which is written *upon* the book, (compare כָּתַב עַל), Jer. 36:11, compare Isa. 34:16; Amos 7:11. Jud. 16:20, "Jehovah departed מֵעָלָיו from above him," (the Spirit of God having rested upon him). Specially —(*a*) it is used of those who *lay aside* a garment, (see עַל A, No. 1, *a*), Gen. 38:14, 19; Isa. 20:2; a shoe, Josh. 5:15; who draw off a ring from the finger, Gen. 41:42; compare Deu. 8:4; 29:4; whence it is used of the skin, Job 30:30, עוֹרִי שָׁחַר מֵעָלַי "my skin has become black (and falls) off from me;" verse 17. Figuratively, Jud. 16:19, "strength departed from off him," (as he had been clothed with it, see לָבַשׁ). —(*b*) it is used of those who remove something troubling, which had been a burden to them (see עַל No. 1, letter *a*, *β*). Exod. 10:28, לֵךְ מֵעָלַי "depart from me," to whom thou art troublesome and as it were a burden. Gen. 13:11; 25:6. 2 Sam. 19:10, "(David) fled out of the land מֵעַל אַבְשָׁלוֹם from Absalom," (to whom his father began to be a trouble).

(2) *from at, from by, from near* anything (comp. עַל No. 3), as if *de...juxta, prope*. Gen. 17:22, "and Jehovah went up מֵעַל אַבְרָהָם from by Abraham." Gen. 35:13; Nu. 16:26; hence after verbs of passing by, Gen. 18:3; removing, Job 19:13; turning oneself away, Isa. 7:17; Jer. 2:5; Hos. 9:1.

(3) מֵעַל לְ nearly i. q. עַל (comp. מִתַּחַת לְ i. q. תַּחַת), *above*, Neh. 12:37; *upon* anything, Gen. 1:7; Eze. 1:25; *over* anything Jon. 4:6; 2 Chron. 13:4; Neh. 12:31; *near, by*, 2 Ch. 26:19. (Aram. ܠܥܠ ܡܢ id. Matt. 2:9.) Also, without לְ (like מִתַּחַת for מִתַּחַת לְ) *above*, Neh. 3:28. Eccl. 5:7, כִּי גָבֹהַּ מֵעַל גָּבֹהַּ שֹׁמֵר "for one high (powerful), who is above the high, watcheth him;" i. e. there is above the most powerful, one more powerful, who takes care of him. Psal. 108:5; and with an acc. Esth. 3:1; *near, by*, Jer. 36:21.

עַל Chald. with suff. עֲלוֹהִי, עֲלַיְנָא, עֲלֵיהוֹן i. q. Heb.

(1) *upon* (auf), Dan. 2:10, 29, 46, 48, 49; 3:12, etc.

(2) i. q. Hebr. No. 2, ὑπέρ; specially in the signification of surpassing, Dan. 3:19; figuratively, *for, on account of*, used of cause; whence עַל דְּנָה therefore, Ezr. 4:15.

(3) often i. q. אֶל *to* some person or thing, after verbs of entering, Dan. 2:24; returning, Dan. 4:31; sending, Ezr. 4:11, 17, 18; writing, 4:7 [but this is Heb.]; i. q. לְ the mark of the dative, Dan. 6:19, "sleep fled עֲלוֹהִי to him" (i.e. his sleep); hence טַב עַל Ezr. 5:17, and שְׁפַר עַל Dan. 4:24, to seem good to some one, i. e. to please him.

עֹל more rarely עוֹל, with suff. עֻלּוֹ m. *a yoke*, a curved piece of wood fastened to the pole or beam, laid upon the neck of beasts for drawing, Nu. 19:2; Deut. 21:3. Mostly used figuratively of servitude, 1 Sam. 6:7; 1 Ki. 12:11; Isaiah 9:3; of calamity, Lam. 3:27. Arab. غُلّ id., from the root עָלַל, غَلّ No. II, 2.

עֵלָּא Ch. followed by מִן *over*, Dan. 6:3.

עֻלָּא ("yoke"), [*Ulla*], pr. n. m. 1 Ch. 7:39.

["**עָלַב** an unused root, i. q. غلب to be strong. Hence the pr. n. "אֲבִי עַלְבוֹן" (see under אָב).]

עָלַג an unused root, i. q. לָעַג to stammer; whence—

עִלֵּג m. adj. *stammering*, Isa. 32:4. (Arabic عِلْج barbarian.)

עָלָה fut. יַעֲלֶה.—(1) TO GO UP. (Arab. علا to be high, lifted up, also to go up. In the Indo-Germanic languages to the same family belongs the Latin root, *alo* (aufziehn); whence *alesco* (wachsen), *altus, altare*, and, with the breathing at the beginning of the word hardened, *cello*; whence *celsus, excello, collis*. As to the German roots, see Fulda, Germ. Wurzelwörter, § ccx. 2.) Constr. followed by עַל of place to which one ascends, Isa. 14:14; אֶל Ex. 24:13, 15, 18; 34:4; לְ Isa. 22:1; בְּ Ps. 24:3; Cant. 7:9; followed by an acc. Gen. 49:4, כִּי עָלִיתָ מִשְׁכְּבֵי אָבִיךָ "because thou wentest up thy father's couch;" Prov. 21:22; Nu. 13:17; Jud. 9:48. It is very often used in speaking of those who go from a lower region towards a higher; for instance, of those who go to Judæa from Egypt, Gen. 13:1; 44:24; Ex. 1:10; from the kingdom of the ten tribes, Isa. 7:1, 6; 1 Ki. 12:27, 28; 15:17; Acts 15:2; from Assyria, Isa. 36:1, 10; from Babylonia, Ezr. 2:1; Neh. 7:6; from all countries (Zec. 14:16, 17); also of those who go up to the sanctuary, Ex. 34:24; 1 Sa. 1:3; 10:3 (sanctuaries having anciently been built on high places, like monasteries, of which those who go thither are said in Syriac, to go up (ܣܠܩ), compare under the word בָּמָה No. 3, 4), who go to the city (cities having, in

like manner, been built on mountains), 1 Sa. 9:11; Jud. 9:8; 20:18, 31; Hos. 8:9; who go into the desert (which seems, like the sea, to rise before those who look at it), Job 6:18; Matt. 4:1; who go to a prince or judges (from their commonly residing in citadels), Num. 16:12, 14; Jud. 4:5; 20:3; Ruth 4:1; Deut. 17:8.

Inanimate things are also said to go up, as smoke, Gen. 19:28 (and even any thing which being burned turns to smoke, Jud. 20:40; Jerem. 48:15); vapour, Genesis 2:6; the morning, Gen. 19:15; 32:25, 27; anger (which is often compared to smoke), Ps. 18:9; 78:21, 31; 2 Sa. 11:20; also, a way which goes upwards, Jud. 20:31; a tract of rising ground, Josh. 16:1; 18:12; a lot which comes up out of the urn, Lev. 16:9, 10; Josh. 18:11; a plant which sprouts forth and grows, Gen. 40:10; 41:22; Deu. 29:22; (poet. used of men, Gen. 49:9); whence the part. עוֹלֶה Job 36:33 (a plant) sprouting forth; compare עָלֶה.

Like other verbs of going, flowing (see הָלַךְ, יָרַד); poet. it is construed with an acc. of the thing, which goes up in great plenty, as though it all were changed into it; Proverbs 24:31, הִנֵּה עָלָה כֻלּוֹ קִמְּשֹׂנִים "behold! it all (the field) went up thorns," i. q. becomes thorns, like a house when burned turns to smoke, Isa. 34:13; 5:6; Am. 8:8; 9:5.

(2) Metaph. *to increase, to become strong* (as a battle), 1 Ki. 22:35; wealth, Deut. 28:43; followed by עַל, *to overcome*, Pro. 31:29. As to the phrase עָלָה עַל לֵב see עַל p. DCXXVIII, A.

(3) A garment when put on is said to go up (see עַל No. 1, *a*, *a*), Lev. 19:19; a razor when used for the head, Jud. 16:17; a bandage, when applied to a wound (see אֲרוּכָה); also things which are *taken up*, carried away (compare Hiph. No. 3), Job 5:26; 36:20; also things which come up into an account (compare Hiph. No. 3), 1 Ch. 27:24.

NIPHAL (pass. of Hiph.).—(1) *to be made to go up*, i.e. to be brought up, Ezr. 1:11.

(2) *to be made to depart, to be driven away*, Jer. 37:11; Nu. 16:24, 27; 2 Sa. 2:27.

(3) *to be elevated, exalted* (used of God), Psalm 47:10; 97:9.

HIPHIL הֶעֱלָה (rarely הַעֲלָה Hab. 1:15)—(1) *to cause* (any one, or any thing) *to go up*, e.g. on a roof, Josh. 2:6; out of a pit, Gen. 37:28; *to lead up, to take up*, 1 Sa. 2:19; 8:8; 2 Sa. 2:3; 6:15; 2 Ki. 17:36; הֶעֱלָה אֶת־הַנֵּרוֹת *he put* lamps on the candlestick, Ex. 25:37. Constr. followed by an acc., once followed by לְ Eze. 26:3. Specially *to put* a sacrifice on the altar, *to offer*, Isa. 57:6; הֶעֱלָה עֹלוֹת to offer a burnt offering, Lev. 14:20; Job 1:5.

(2) *to take up*, Ps. 102:25.

(3) *to bring up* into an account, 1 Ki. 9:21.

(4) *to spread over, to overlay with.* 1 Ki. 10:17, שְׁלֹשֶׁת מָנִים זָהָב יַעֲלֶה עַל־הַמָּגֵן הָאֶחָד "and he overlaid one shield with three minæ of gold," i.e. he used it in gilding one shield.

HOPHAL הֹעֲלָה (for הָעֳלָה) *to be led up*, Nah. 2:8; *to be offered* (as a sacrifice), Judges 6:28; *to be brought* into an account, 2 Ch. 20:34.

HITHPAEL, *to lift up oneself*, Jer. 51:3.

Derived nouns, מַעַל, עֶלְיוֹן, עִלִּי, עֲלִי, עֹלָה, עָלֶה, עַל, עָל, עֳלִי, תְּעָלָה, מַעֲלָה, מַעֲלֶה, מֹעַל, and the pr. names אֶלְעָלֵה, עֵלִי, Chald. עֲלָה.

עָלֶה constr. עֲלֵה, with suff. עָלֵהוּ (Ps. 1:3); plur. constr. עֲלֵי Neh. 8:15; m. *a leaf*, Gen. 3:7; 8:11; collect. leaves, Ps. 1:3; Isa. 1:30; from the root עָלָה in the sense of growing and sprouting forth.

עִלָּה Chald. *pretext, cause*, Dan. 6:5, 6. (Aram. and Arab. ܥܠܬܐ, عِلَّة id. In Arabic it is also used of *any thing*, which is made the pretext of neglecting another, see the root עָלַל No. I, Kal.)

עֹלָה more rarely עוֹלָה f.—(1) *what is laid on the altar, what is offered on the altar* (see the root, Hiphil No. 1); specially i. q. כָּלִיל *a burnt offering*, a sacrifice of which the whole was burned, Gen. 22:3, 6; Lev. 1:4, seq.

(2) *ascent, steps*, Eze. 40:26.

Sometimes עֹלָה is contracted from עַוְלָה *iniquity*, which see.

עֲלָה emphat. עֲלָתָא Ch. *a burnt offering*, pl. עֲלָוָן Ezr. 6:9.

עַלְוָה f.—(1) with the letters transposed, i. q. עַוְלָה (which, in Hos. loc. cit., is found in many copies).—(1) *iniquity*, Hos. 10:9. (Compare Æth. ዐለወ: i. q. עָוַל.)

(2) [*Alvah, Aliah*], pr. n. of an Edomite tribe, Gen. 36:40; 1 Ch. 1:51 קרי, where כתיב has עַלְיָה.

עֲלוּמִים (denom. from עֶלֶם, עַלְמָה of the form בְּתוּלִים, זְקֻנִים), m. pl. *youth, juvenile age*, Psa. 89:46; Job 33:25; poet. used of juvenile strength. Job 20:11, עַצְמוֹתָיו מָלְאוּ עֲלוּמָיו "(although) his bones are full of juvenile strength," as well rendered by the LXX., Chald., Syriac (others take it as hidden sins). Used of the youthful period of a people, Isa. 54:4.

עַלְוָן ("unrighteous" ["i. q. علیان thick,

heavy"]), [*Alvan*], pr. n. of an Edomite, Gen. 36:23, which is written עַלְיָן 1 Ch. 1:40.

עֲלוּקָה f. ἅπαξ λεγόμ. Pro. 30:15, pr. *a leech*, as rightly rendered by the LXX., Vulg., Gr. Venet. (Arab. عَلَقَة, Syr. ܥܠܩܐ id. from the root علق and غلق to adhere); hence used as a female monster or spectre, an insatiable sucker of blood, such as الغول, الغولة in the Arabian superstitions, especially in the Thousand and One Nights, or like the Vampyre of our fables. [Such profane follies must not be looked on as illustrations or explanations of the inspired Scripture; as if the Holy Ghost could sanction such vanities.] So العلوق in the Kamûs is rendered by the very word الغول, which Bochart (Hieroz. ii. 801) and Alb. Schult. on Prov. loc. cit. have incorrectly interpreted *fate*. See also my remarks on the superstitions of the Hebrews and other Orientals with regard to spectres, in Comment. on Isa. 34:14.

עָלַז i. q. עָלַם and עָלַץ TO EXULT, TO REJOICE, (originally, I believe, used of a sound of joy, like ἀλαλάζω, רָנַן, not of leaping, dancing, like the syn. גִּיל), 2 Sa. 1:20; Ps. 68:5; followed by בְּ, concerning anything, Psalm 149:5; Hab. 3:18. It is also applied to inanimate things, Ps. 96:12. It is sometimes used in a bad sense, of insolent, haughty men, Ps. 94:3; Isa. 23:12; compare 5:14.

Derived noun, עַלִּיז, and—

עָלֵז m. *exulting, rejoicing*, Isa. 5:14.

עָלַט an unused root; Arab. غلظ to be thick, dense, with the letters transposed غطل to be dark; whence—

עֲלָטָה f. *thick darkness*, Gen. 15:17; Eze. 12:6, 7, 12.

עֵלִי ("going up," perhaps "height;" from the root עָלָה), pr. n. *Eli*, a high priest; the predecessor of Samuel [as judge in Israel], 1 Sam. 1:3, seqq.; LXX. Vulg. Ἡλί, *Heli*.

עֱלִי m. *a pestle*, Prov. 27:22; from the root עָלָה to be lifted up (compare No. 3). It may also be suspected that the signification is taken from the root עָלַל; Arabic علّ Conj. II. to strike with repeated blows; but it is not necessary to resort to this.

עִלִּי adj. only in f. עִלִּית *higher, upper*, Josh. 15:19; Jud. 1:15: from the root עָלָה; of the form קִטֵּל.

עִלָּי Chald. *most high, supreme*. אֱלָהָא עִלָּאָה Dan. 3:26, 32; 5:18, 21; and simply עִלָּאָה Dan. 4:14, 21; 7:25; used of the only and most high God. In כתיב always עליא; according to the Syriac form ܥܠܝܐ.

עַלְיָה and **עַלְיָן** see עַלְוָה and עַלְוָן.

עֲלִיָּה f.—(1) *an upper chamber, a loft* on the roof of a house; ὑπερῷον, Söller, Erker. (Arabic عِلِّيَّة, عُلِّيَّة.) Jud. 3:23, 25; 1 Ki. 17:19, 23; 2 Ki. 4:10. Poet. used of heaven, Ps. 104:3, 13.

(2) *a ladder, ascent by steps*, by which one *went up* to the temple, 2 Chron. 9:4.

עֶלְיוֹן m. עֶלְיוֹנָה f. adj.—(1) *high, higher* (opp. to תַּחְתּוֹן), Gen. 40:17. הַבְּרֵכָה הָעֶלְיוֹנָה the higher pool (i. e. situated in a higher place), 2 Ki. 18:17; Eze. 42:5. Used once of something set in an elevated place, and made an example of punishment to men, such as is called in Greek παραδειγματίζεσθαι. 1 Ki. 9:8, וְהַבַּיִת הַזֶּה יִהְיֶה עֶלְיוֹן Vulg. *et domus hæc erit in exemplum*.

(2) *Supreme, Most High*, used of God, as אֵל עֶלְיוֹן Gen. 14:18; יְהוָה עֶלְיוֹן Psa. 7:18; אֱלֹהִים עֶלְיוֹן Psalm 57:3; and simply עֶלְיוֹן Ps. 9:3; 21:8. (The Phœnicians and Carthaginians used the same word in speaking of their gods, viz. Ἐλιοῦν, i. q. ὕψιστος, Philo Bybl. in Euseb. Præp. Evang. i. 10; and *Alonim valonuth* (עליונים ועליונות) the gods and goddesses, pr. those who are above, both male and female. Plaut. Pœn. v. 1, 1; also pr. n. *Abdalonimus*, i. e. עבד עליונים the servant, i. e. worshipper of the gods.)

עֶלְיוֹן Ch. id., only in plur. (majest.) עֶלְיוֹנִין used of the supreme God, Dan. 7:22, 25. [But may not this pl. adj. be equivalent to ὕψιστα in the New Test.? *highest places*.]

עַלִּיז m. *exulting, joyful*, Isa. 24:8; sometimes (like the verb, which see), used in a bad sense, *exulting, insolently*, Isa. 22:2; Zeph. 2:15; Isa. 13:3, עַלִּיזֵי גַּאֲוָתִי [but the second word really is גַּאֲוָתִי: rendered in Thes. "those who rejoice in my splendour"], Zeph. 3:11.

עֲלִיל m. ἅπ. λεγόμ. Ps. 12:7; *workshop*, from the root עָלַל No. I, 3.

עֲלִילָה (from the root עָלַל I, 3), Ps. 14:1; 66:5 plur. עֲלִילוֹת f. *a deed, work*—(1) used of the excellent deeds of God, Ps. 9:12; 77:13.

(2) of the deeds of men, especially in a bad sense

Deut. 22:14, 17 (comp. עָלַל I, 2). Zephaniah 3:7, הִשְׁחִיתוּ כֹּל עֲלִילוֹתָם "they perverted all their doings," they acted perversely, wickedly; Ps. 14:1; 141:4; Ezek. 14:22.

עֲלִילִיָּה f. i.q. the preceding No. 1, *a deed* (of God), Jer. 32:19.

עֲלִיצוּת f. (from the root עָלַץ), *exultation, rejoicing*, Hab. 3:14.

עִלִּית f. Chald. *the higher part of a house*, i.q. Heb. עֲלִיָּה. Dan. 6:11.

I. **עָלַל** i.q. Arab. عَلَّ pr. TO DRINK AGAIN, after a former draught (for which they use the verb نَهِلَ), in order to quench thirst fully. Conj. II. to drink again and again, to drink deep. But this primary notion is variously applied, for instance, to a second blow, by which one already wounded is killed; to an after-milking, by which the milk is altogether drawn away; to a gleaning, and going over boughs, so as to collect all that may be left from the former harvest, etc., see Jauhari and Firuzabadi, in Alb. Schult. Origg. Hebr. i. c. 6, who treats on this root at considerable length. In Hebrew it is—

(1) *to glean, to make a gleaning*, like عَلَّ Conj. II.; see Po. No. 1, and עֹלֵלוֹת.

(2) *to quench thirst*, figuratively applied to gratifying lust (see Hithpa. Jud. 19:25); more often *to gratify one's desire* (den Muth kühlen) in *vexing* any one, petulantly making sport of him, hence *to be petulant* (muttwillig seyn), עוֹלֵל, מְעוֹלֵל, עוֹלָל a petulant (boy), abstr. תַּעֲלוּל.

(3) *to perform* (a work), *to accomplish* (etwas vollbringen, vollführen), see עֲלִיל, hence *to do a deed*, see Po. No. 3, and the nouns מַעֲלָל, עֲלִילָה.

POEL—(1) *to glean*, Lev. 19:10; followed by an acc. of the field, Deu. 24:21. Figuratively applied to a people utterly destroyed, Jer. 6:9.

(2) *to be petulant*. Part. מְעוֹלֵל a petulant (boy), Isa. 3:12, i.q. עוֹלֵל, עוֹלָל which see.

(3) *to vex, to illtreat* any one, followed by לְ of pers. Lam. 1:22; 2:20, לְמִי עוֹלַלְתָּ כֹּה "whom hast thou thus vexed?" Lam. 3:51, עֵינִי עוֹלְלָה לְנַפְשִׁי "my eye vexes me," i.e. pains me (from weeping). Pass. Lam. 1:12, "like unto my sorrow אֲשֶׁר עוֹלַל לִי which has been brought upon me." Job 16:15, עוֹלַלְתִּי בֶעָפָר קַרְנִי "I have ill-treated my head in the dust," i.e. I have made it dirty, altogether covered with dust.

HITHPAEL הִתְעַלֵּל—(1) pr. *to satisfy thirst*, used of lust, followed by בְּ on any one, Judges 19:25; *to satisfy the mind* in vexing any one, and making sport of him (well rendered by the LXX. ἐμπαίζω, Vulg. *illudo*), 1 Sa. 31:4; 1 Ch. 10:4; Num. 22:29; Jer. 38:19.

(2) *to put forth all one's power, to expend* it in destroying any one, followed by בְּ Exod. 10:2; 1 Sa. 6:6.

HITHPOEL, *to complete, to do* a deed, Ps. 141:4.

Derived nouns, עֲלִילִיָּה, עֲלִילָה, עֲלִיל, עֹלֵלוֹת, עוֹלָל, עוֹלֵל, מַעֲלָל, תַּעֲלוּל, Chald. עִלָּה.

II. **עָלַל** an unused root. Arab. غَلَّ—(1) *to put in, to thrust in*, and intrans. *to enter*, like the Ch. עֲלַל.—(2) *to bind on, to bind fast*, whence עֹל غُلّ a yoke (like the Lat. *jugum a jungendo*, Gr. ζυγόν from ζευγνύω).

עֲלַל Chald. i.q. Hebr. No. II.—(1) *to enter* (Syr. id.). Specially used of any one who enters, and is admitted to the private audience of a king, Dan 2:16, 24. Pret. עַל Dan. loc. cit.; fem. עַלַּת; עללת כתיב 5:10. Part. plur. עָלִּין 4:4; 5:8 עללין כתיב.

(2) *to set* (used of the sun [the subst. מֶעָל]), Dan. 6:15. Comp. Hebr. בּוֹא.

APHEL, to bring in any one, followed by בְּ of pers., pret. הַנְעֵל (the letter נ being inserted) Dan. 2:25; 6:19; Imp. הַעֵל 2:24; inf. הַעָלָה 5:7; and הַנְעָלָה 4:3.

HOPHAL הֻעַל *to be introduced*, 5:13, 15.

Derived noun, מֶעָל.

עֹלֵלוֹת const. עֹלְלוֹת plur. fem. *gleanings*, Jerem. 49:9; Obad. 1:5; Isa. 17:6; Jud. 8:2; from the root עָלַל I, 1.

I. **עָלַם** TO HIDE, TO CONCEAL. In Kal only occurring in part. pass. עֲלֻמִים hidden (sins), Ps. 90:8.

NIPHAL נֶעְלַם *to be hidden, to lie hid*, Nah. 3:11; followed by מִן of person *from* whom any thing is hid, Lev. 5:2; and מֵעֵינֵי 4:13; Num. 5:13. Part. נַעֲלָמִים secret men, crafty, Ps. 26:4.

HIPHIL הֶעְלִים—(1) *to hide*, followed by מִן *from* any one, 2 Kings 4:27. Specially—(*a*) הֶעְלִים עֵינַיִם followed by מִן to hide the eyes, i.e. to turn them away from any one, implying neglect, Eze. 22:26: and refusing aid, Isa. 1:15; compare Prov. 28:27; sometimes connivance, Lev. 20:4; 1 Sam. 12:3 (followed by בְּ). Without עֵינַיִם Psa. 10:1.—(*b*) הֶעְלִים אֹזֶן to hide the ear, not to choose to hear, Lam. 3:56.

(2) *to hide, to cover over* with words, i.e. to chide, to rebuke (opp. to throw light on, i.e. to praise), Job 42:3.

HITHPAEL, *to hide one's self.* Job 6:16; used of rivers, עָלֵימוֹ יִתְעַלֶּם־שָׁלֶג "in which the snow hideth itself," i.e. the snow water in the spring (עַל here having the signification of approach, see No. 1, *b*, *a*). Followed by מִן *to turn oneself away* from any thing, to withdraw from it; Deut. 22:1, 3, 4. Psa. 55:2, אַל־תִּתְעַלַּם מִתְּחִנָּתִי "hide not thyself from my supplication;" Isa. 58:7.

Derived nouns, תַּעֲלֻמָה, עֵילוֹם, עוֹלָם [also עַלְמָה, see note on that word].

II. עָלַם or עָלֵם an unused root, Arab. غلم pubes fuit et coëundi cupidus, used both of persons when young, and of animals; Syriac ܐܬܥܠܡ id. Hence עֶלֶם and עַלְמָה [but see note], עֲלוּמִים

עָלַם emph. עָלְמָא Ch. m. i. q. Hebr. עוֹלָם *remote time* (eternity), used of time future, Dan. 3:33; 4:31; 7:27, and of the past, Ezr. 4:15; whence, Dan. 2:20, מִן־עָלְמָא וְעַד־עָלְמָא "from eternity and unto eternity."

עֶלֶם m. *a youth, a young man* of the age of puberty, 1 Sam. 17:56; 20:22 (for which, verse 21, there is נַעַר); Arab. غُلَامٌ, غَلِيمٌ from the root עלם No. II.

עַלְמָה f. of the preceding, *a girl* of marriageable age, like the Arab. غُلَامَةٌ, غَلِيمٌ; Syr. ܥܠܝܡܬܐ; Ch. עוּלֵימְתָּא, i. q. נַעֲרָה, and Gr. νεᾶνις (by which word the Hebrew עַלְמָה is rendered by the LXX. Ps. 68:26; and Aqu., Symm., Theod., Isa. 7:14), Gen. 24:43; Ex. 2:8; Prov. 30:19. Pl. עֲלָמוֹת Ps. 68:26; Cant. 1:3; 6:8. Used of *a youthful spouse recently married*, Isa. 7:14 (compare בְּתוּלָה Joel 1:8). [See note at the end of the art.] The notion of unspotted virginity is not that which this word conveys, for which the proper word is בְּתוּלָה (see Cant. 6:8, and Prov. loc. cit; so that in Isa. loc. cit. the LXX. have incorrectly rendered it παρθένος); neither does it convey the idea of the unmarried state, as has of late been maintained by Hengstenberg, (Christol. des A. T. ii. 69), but of the nubile state and puberty. See Comment. on Isa. loc. cit.—עַל עֲלָמוֹת in the manner of virgins, nach Jungfrauen Weise (see עַל No. 1, *a*, ζ), i. e. with the virgin voice, sharp, *Germ. soprano*, opp. to the lower voice of men, 1 Ch. 15:20 (see as to this passage under the root נָצַח No. 1 Piel); Ps. 46:1. Forkel (Gesch. der Musik, i. p. 142) understood it to mean *virgin measures* (compare Germ. Jungfrauweis), but this does not suit the context, in 1 Ch. loc. cit.

[*Note.* The object in view in seeking to undermine the opinion which would assign the signification of *virgin* to this word, is clearly to raise a discrepancy between Isa. 7:14, and Matt. 1:23: nothing which has been stated does, however, really give us any ground for assigning another meaning. The ancient versions, which gave a different rendering, did so for party purposes, while the LXX., who could have no such motive, render it *virgin* in the very passage where it must to their minds have occasioned a difficulty. *Alma* in the Punic language signified *virgin*, as Gesenius rightly states in Thes., on the authority of Jerome. The absolute authority of the New Test. is, however, quite sufficient to settle the question to a Christian.]

עַלְמוֹן ("hidden"), [*Almon*], pr. n.—(1) of a town in the tribe of Benjamin, Josh. 21:18, called in 1 Ch. 6:45 עָלֶמֶת. But—(2) עַלְמֹן דִּבְלָתָיְמָה Nu. 33:46, is a station of the Israelites in the desert of Sinai.

עַלְמוּת a word δὶς λεγόμ. but of uncertain authority.—(1) Ps. 9:1, seems to be the same as עַל עֲלָמוֹת Ps. 46:1 (see under the word עַלְמָה), with the virgin voice, (unless it should be so read).

(2) Ps. 48:15, where the context requires it to be understood i. q. עוֹלָם *eternity, for ever*, LXX. εἰς τοὺς αἰῶνας, Vulg. *in sæcula* (as if they had pronounced it עֲלָמוֹת). Many copies, both MSS. and printed, have, עַל־מוּת (better עַל־מָוֶת), *unto death*, and this might be preferred, [rejected in Thes. as not suiting the context]. As to this use of the particle עַל, compare Isa. 10:25; Ps. 19:7.

עָלְמָי Ch. Gentile noun, from עֵילָם (which see), *an Elamite*, pl. עָלְמָיֵא *Elamites*, Ezr. 4:9.

עָלֶמֶת ("covering"), [*Alemeth*], pr. n. m—(1) 1 Ch. 7:8.—(2) 1 Ch. 8:36; 9:42.

עָלֶמֶת see עַלְמוֹן.

עָלַס i. q. עָלַז and עָלַץ TO REJOICE, TO BE MERRY, Job 20:18.

NIPHAL, Job 39:13, כְּנַף־רְנָנִים נֶעֱלָסָה "the wing of the ostriches exults;" i. e. moves itself briskly; comp. Il. ii. 462, ἀγαλλόμεναι πτερύγεσσι.

HITHPAEL, *to rejoice*, Pro. 7:18.

עָלַע a root of very doubtful authority, which has been regarded as the same as לוּעַ to swallow down, to suck in; and hence has been derived fut. Piel יְעַלְעוּ *they will suck in*, Job 39:30. But I suspect the true reading may be לְעָלְעוּ (י being changed into

ע, a letter of the same form only larger), i. e. לַעְלְעוּ (or לְעַלְעוּ) *they sip up eagerly*, pret. Pilel (a form frequently used to indicate rapid motion).

עֲלַע Chald. f. i. q. Heb. צֵלָע *a rib*, pl. עִלְעִין Dan. 7:5. Bertholdt here incorrectly understands the word to mean canine teeth, tusks.

עָלַף not used in Kal; pr. TO COVER, TO WRAP UP. (Arab. غلف, Gr. καλύπτω. Comp. עוף No. 1.)

PUAL—(1) *to be covered*, Cant. 5:14.

(2) *to languish, to faint* (pr. to be covered with darkness, see synn. עָטַף, עָטָה), Isa. 51:20.

HITHPAEL—(1) *to vail oneself*, Gen. 38:14.

(2) i. q. Pual No. 2, *to faint, to languish* with heat, Jon. 4:8; with thirst, Am. 8:13.

עֻלְפֶּה m. (verbal of Pual with ה parag.), *languishing, lamenting*, Eze. 31:15. [In Thes. this is said to be for עֻלְּפָה, and it is referred to the Pret. Pual of the root.]

עָלַץ fut. יַעֲלֹץ, i. q. עָלַז and עָלַס TO EXULT, TO REJOICE, TO BE JOYFUL, Pro. 11:10; 28:12. עָלַץ בַּיהוָֹה to rejoice in Jehovah, Psa. 5:12; 9:3; 1 Sam. 2:1. Followed by לְ *to exult over* any one, Psal. 25:2. Used figuratively of inanimate things, 1 Ch. 16:32.

Derivative, עֲלִיצוּת.

עָלַק a root not used as a verb. Arab. علق, غلق, to adhere; hence עֲלוּקָה a leech, which see.

עַם (with conjunctive accents) and עָם (with distinctives, or with the art.) with suff. עַמִּי, comm. (but rarely f. Ex. 5:16; Jud. 18:7), *a people*, so called from their being collected together, see the root עָמַם No. 1 (Arab. عامة the common people). It is very often used of Israel, as being the *people of God*, עַם יְהוָֹה Exod. 15:13; Deut. 32:36; עַם קָדוֹשׁ the holy people, Deu. 7:6; עַם נַחֲלָה the people peculiarly belonging to God, Deut. 4:20, etc.; and in opposition to גּוֹיִם (see גּוֹי); but the pl. עַמִּים Isa. 8:9; Psal. 33:10, and עַמֵּי הָאָרֶץ Deut. 28:10, etc., is used of all peoples. Specially it is used—

(1) of *single races* or tribes, e. g. עַם זְבֻלוּן Jud. 5:18; pl. often of the tribes of Israel (comp. the δῆμοι of the Athenians), Gen. 49:10; Deut. 32:8; 33:3, 19; Isa. 3:13; Hos. 10:14; Ps. 47:2, 10; and even used of the *race* or *family* of any one, especially in the plural עַמֵּי פ׳ *the kindred, relatives* of any one, i. q. אַנְשֵׁי פ׳ (see אִישׁ No. 1, *h*) Lev. 21:1, 4; 19:16. נֶאֱסַף אֶל עַמָּיו to be gathered *to one's people*, i. q. elsewhere is called, to be gathered *to one's fathers* (see אָסַף Niphal). (Hence has arisen its use in the singular of single *relatives*; whence Arab. عم an uncle, and the pr. n. עַמִּיאֵל kinsman of God, אֱלִיעָם to whom God is kinsman.) Poet. used of any peculiar race of men, as עַם עָנִי the afflicted people, Ps. 18:28; comp. גּוֹי צַדִּיק just men, Gen. 20:4.

(2) Opp. to princes, leaders, or the king; it denotes *the citizens, the common people* (compare λαός opp. to leaders, Il. ii. 365; xiii. 108; xxiv. 28), 1 Kings 12:16; 2 Kings 11:17; 23:21; Eze. 7:27; soldiers, Jud. 5:2; hence, followed by a genit. *the companions*, or *servants* of a leader or lord; i. q. אֲנָשָׁיו (see אִישׁ No. 1, *h*); seine Leute. Cant. 6:12, מַרְכְּבוֹת עַמִּי נָדִיב "the chariot of the companions of the prince;" die Wagen des fürstlichen Gefolges: (ִי being, I consider, in this place not a suffix, but paragogic, and a mark of the constr. state). Eccl. 4:16; also used of the servants of a private master, 1 Ki. 19:21; 2 Ki. 4:41. Elsewhere—

(3) when an individual speaks, my people is the people to which I belong; Isaiah 53:8 [?]; Ruth 1:16; whence בְּנֵי עַמִּי the sons of my people; i.e. my countrymen, Gen. 23:11; poet. בַּת עַמִּי id. (see בַּת No. 5), Lam. 2:11; 3:14; 4:3, 6. With the art. it is used—

(4) also of *the whole human race*, i. q. הָאָדָם Isa. 40:7; 42:5; 44:7; and to this may also be referred the words spoken in bitter irony, Job 12:2, אָמְנָם כִּי אַתֶּם עָם "surely ye are the whole human race, and with you wisdom will die," (ihr seyd alle Welt, und habt aller Welt Weisheit).

(5) Poet. used of a *troop, herd* of animals, Prov. 30:25, 26; Ps. 74:14; compare גּוֹי No. 2; also Gr. δῆμος.

Plur. עַמִּים constr. עַמֵּי (more rarely in the Aramæan manner עֲמָמִים constr. עַמְמֵי Neh. 9:22, 24; Jud. 5:14); *peoples, nations*; also *the tribes* of Israel; see above No. 1, *the kindred, relatives* of any one; see above No. 2.

עַם Chald. id. Plur. עַמְמִין, emph. עַמְמַיָּא Dan. 3:4, 7, 31; 5:19; 6:26; 7:14. Syriac ܥܡܐ; plur. ܥܡܡܐ.

עִם prop. *conjunction, communion*; from the root עָמַם; always used as a particle. It is—

(A) adv. *together, moreover, at the same time* Gr. σύν, μετά; Arab. معا. 1 Sam. 17:42, "he was ruddy עִם יְפֵה מַרְאֶה and at the same time (und

מַרְאֶה) of a handsome countenance," 1 Sam. 16:12. It is far more frequently—

(B) prep. with suff. עִמִּי (for which also עִמָּדִי is used; see עִמָּד); עִמְּךָ in pause and fem. עִמָּךְ, עִמּוֹ, עִמָּנוּ, עִמָּכֶם, עִמָּם and עִמָּהֶם (Syr. ܥܰܡ, Arab. transp. مَعَ, مَعْ).

(1) *with*, *cum* (which is of the same origin; see under the root עָמַם); prop. used of fellowship and companionship. Gen. 13:1, וְלוֹט עִמּוֹ "and Lot with him;" Gen. 18:16; 1 Sam. 9:24. Hence—(*a*) used of aid. Gen. 21:22, אֱלֹהִים עִמְּךָ "God is with thee," i. e. aids thee, Gen. 26:3, 28; 1 Sam. 14:45; hence after verbs of aiding; as עָזַר (Germ. beystehn), 1 Ch. 12:21; הִתְחַזֵּק (which see), etc.

(*b*) Of fellowship in action, as חָלַק עִם to share *with* any one, Pro. 29:24; to inherit *with* any one, Gen. 21:10; to make a covenant *with* any one (see כָּרַת); דִּבֶּר עִם (see דָּבַר), to converse *with* any one; hence דָּבָר עִם the word which I speak *with* any one, Job 15:11; 2 Chron. 1:9; שָׁכַב עִם to lie *with* any one, Gen. 19:32, seq.; 30:15. If used of those who are acting in mutual hostility, it is—

(*c*) *with* for *against*, as נִלְחַם עִם to fight, to wage war *with* any one; נֶאֱבַק עִם to struggle with, רִיב עִם to strive with, also Psalm 55:19, כִּי בְרַבִּים הָיוּ עִמָּדִי "for they come with many (they have many allies in battle) against me." Ps. 94:16, "who will aid me עִם מְרֵעִים (in fighting) with the wicked." Job 9:14; 10:17; 16:21; 17:3.

(*d*) With verbs of doing; to do *with* any one (well or ill), to treat him (well or ill), as עָשָׂה טוֹב עִם, עָשָׂה חֶסֶד עִם Josh. 2:12; Psal. 119:65; הֵיטִיב עִם to do good to any one, Genesis 32:10; רָצָה עִם to act friendly *with* any one, Ps. 50:18; also תָּמִים עִם Ps. 18:24; שָׁלֵם עִם (see that word); נָכוֹן עִם Ps. 78:37. —From the notion of association springs that of—

(*e*) a common lot. Gen. 18:23, "wilt thou destroy the righteous with the wicked?" i.e. like the wicked. Gen. 18:25; Job 3:14, 15; 21:8; Psalm 73:5. Ecc. 2:16, "the wise man dies with the fool," equally with the fool, the lot of both is the same, they are treated alike. Hence—

(*f*) It is used of any equality or similitude; Job 40:15, "behold the hippopotamus which I have created עִמָּךְ equally with thee," as well as I have created thee; Job 9:26; Ps. 120:4, "(the tongue is false)...עִם גַּחֲלֵי רְתָמִים like coals of broom" [Retem], i. e. it pierces and burns like coals. It is used with verbs of likeness, נִמְשַׁל עִם to be compared with any thing, i. e. to be like a thing, Ps. 143:7.

(*g*) It is used of equality as to time; Psalm 72:5, יִירָאוּךָ עִם שָׁמֶשׁ "they shall fear thee with the sun," i. e. as long as the sun shall be; compare Dan. 3:33, and the expression of Ovid, Amor. i. 15, 16, *cum sole et luna semper Aratus erit.*

(2) *at*, *by*, *near*, used of nearness and vicinity. עִם בְּאֵר at, or by the fountain, Gen. 25:11; עִם שְׁכֶם near Shechem, Gen. 35:4; עִם יְהוָֹה by Jehovah (i. e. at his sanctuary), 1 Sam. 2:21; עִם פְּנֵי at the face of any one, Job 1:12. Hence it is said, to dwell *by* (or *with*) any one, i. e. in his house or family, Gen. 27:44; in the same people, Gen. 23:4; to serve *by* (or *with*) one, i. e. to be his servant, Gen. 29:25, 30. *By any one*, specially is used—(*a*) for, *in* any one's *house*, *chez quelqu'un*, see the examples already cited, and also Gen. 24:25, "there is plenty of straw and fodder עִמָּנוּ by (or with) us," i. e. in our house. In the later Hebrew it is more fully said, עִם בֵּית פ׳ 1 Ch. 13:14.—(*b*) *in* any one's *body*, Job 6:4, "the darts of the Almighty (are) עִמָּדִי;" LXX. ἐν τῷ σώματί μου. More often—(*c*) *in* any one's *mind*, Job 27:11, אֲשֶׁר עִם שַׁדַּי לֹא אֲכַחֵד "I will not conceal what are with the Almighty," i. e. what his thoughts are, what his mind is; Job 9:35, לֹא כֵן אָנֹכִי עִמָּדִי "not so (am) I with myself," i. e. my mind is not such within me, sc. that I should fear; Nu. 14:24; hence used of counsel, which any one takes, Job 10:13, יָדַעְתִּי כִּי זֹאת עִמָּךְ "I know that such things have been in thy mind," that thou purposest such things; Job 23:14; used of that which we know, are acquainted with, Ps. 50:11, "the beasts of the field (are) with me," or in my mind, i. e. I know them all, (in the other hemistich יָדַעְתִּי); Job 15:9; used of the opinion of any one (compare *apud me multum valet hæc opinio*, Arab. عندى with me, i. e. in my opinion), e. g. צָדַק עִם אֵל to be righteous in the judgment of God, Job 9:2; 25:4. The Hebrews express this more fully (but only, however, the later writers), עִם לְבָבִי, עִם לִבִּי, like the Gr. μετὰ φρεσίν, Lat. *apud animum* (to maintain, to propose), Ecc. 1:16, דִּבַּרְתִּי עִם לִבִּי "I spoke with my heart;" Deut. 8:5; Psa. 77:7; 2 Ch. 1:11; used of purpose, 1 Ch. 22:7, 28:2; 2 Ch. 6:7, 8; 24:4; 29:10; of that which we know, Josh. 14:7; 1 Ki. 10:2; 2 Ch. 9:1.—(*d*) *by* (or *with*) men is often used for *amongst* them, *in* their *midst*, like the Gr. μεθ' ἑταίρων, μετ' ἀνδρῶν, Lat. *apud exercitum*, for *in exercitu* (compare Germ. mit, which is of the same stock as Mitte and the Gr μετά), Isa. 38:11, עִם יֹשְׁבֵי חָדֶל "amongst the inhabitants of the world;" 2 Sam. 13:23, עִם אֶפְרָיִם "amongst the Ephraimites."—(*e*) Metaph it is *notwithstanding*, *in spite of* (compare ב letter

C, No. 3, Arab. مع De Sacy, Gram. Arabe i. § 1094, ed. 2) עם זאת in spite of this, nevertheless, Neh. 5:18.

In many of its significations עם agrees with אֵת (No. II), which Ewald would therefore derive from this word, Hebr. Gramm. page 608 (עִמַּת, contr. עֵת, changed into אֵת); but the different origin and primary signification have been already shewn above.

With the prefix מִן, מֵעִם (Arab. من عند) used of those that go *from* any person or thing *by*, *with*, or *near* whom they were. Specially—(*a*) *from the vicinity* of any one, after a verb of going away, departing, Gen. 13:14; 26:16; sending away, Deut. 15:12, etc. מֵעִם הַמִּזְבֵּחַ from the altar, Ex. 21:14; Deu. 23:16; Jud. 9:37; Job 28:4.—(*b*) *from* any one's *house*, *de chez quelqu'un* (compare עם No. 2, letter *b*). מֵעִם פַּרְעֹה out of Pharaoh's house, Exod. 8:8, 25, 26; 9:33; 10:6, 18.—(*c*) *out of the power of* any one (*from* any one), after verbs of receiving, 2 Sa. 3:15; asking, Ex. 22:13; buying, 2 Sam. 24:21; often used of God, from whom as the author and cause anything springs. Psalm 121:2, "my help cometh מֵעִם יְהוָה from Jehovah." Isa. 8:18, "(we) are signs and wonders in Israel מֵעִם יְהוָה from Jehovah," so appointed and destined by him for this. Isa. 7:11; 29:6; 1 Ki. 2:33; 2 Ch. 10:15. (Arabic من عند from the command, will of any one.)—(*d*) *from the mind* of any one. 1 Sa. 16:14, "the Spirit went away מֵעִם שָׁאוּל from the mind of Saul." Hence used of a judgment which proceeds from any one. Job 34:33, "doth (God) retribute מֵעִמְּךָ according to thy mind?" 2 Sa. 3:28; used of purpose, Gen. 41:32; 1 Sa. 20:33.—(*e*) from among (comp. עם No. 2, letter *d*). מֵעִם אֶחָיו Ruth 4:10.—Similar to this is מֵאֵת page xciv, A.

עִם Ch. i. q. Heb. *with*, *by*, *near*, used of fellowship, Dan. 2:18, 43; 6:22; 7:13, 21, "a (form) like the Son of man came עִם עֲנָנֵי שְׁמַיָּא with the clouds of heaven;" compare μετὰ πνοιῇς ἀνέμοιο, Od. ii. 148. Used of time during which anything is done (comp. Heb. No. 1, letter *g*): עִם לֵילְיָא Germ. bey Nacht, Dan. 7:2. עִם דָּר וְדָר with all generations, i. e. so long as generations of men shall be, Dan. 3:33; 4:31.

I. **עָמַד** fut. יַעֲמֹד—(1) TO STAND. (Arab. عمد Conj. I. II. IV. transit. to set firmly, to sustain, to prop.) Used of men, Gen. 24:30, 31; 41:17; and of inanimate things, Deu. 31:15; Josh. 3:16; 11:13. Followed by prepositions—(*a*) followed by לִפְנֵי *to stand before* a king, i. e. *to serve*, *to minister* to him, Gen. 41:46; Deut. 1:38; 1 Ki. 1:28; 10:8; Dan. 1:5 (comp עָמַד בְּהֵיכַל הַמֶּלֶךְ Dan. 1:4); לִפְנֵי יי׳ to minister to Jehovah, used of prophets, 1 Ki. 17:1; 18:15; Jer. 15:19; priests, Deu. 10:8; Jud. 20:28; comp. Ps. 134:1. But Lev. 18:23, עָמַד לִפְנֵי is used of coition.—(*b*) followed by עַל—(*α*) *to be set over* any one, Num. 7:2.—(*β*) *to confide* in anything (Syr. ܩܳܡ ܥܰܠ), Eze. 33:26.—(*γ*) *to stand by* any one, *to defend* him (comp. עַל No. 2, *b*), Dan. 12:1; Est. 8:11; 9:16 (comp. קוּם לְ).

(2) *to stand*, for *to stand firm*, *to remain*, *to endure* (opp. to fall, to perish), stehen bleiben, bestehn. Psa. 33:11, "the decree of Jehovah standeth (for ever)." Psa. 102:27, "the heavens shall perish, thou remainest;" Exod. 18:23; Am. 2:15; Hos. 10:9; Est. 3:4. עָמַד בַּמִּלְחָמָה to stand firm in battle; Eze. 13:5. Followed by לִפְנֵי to stand firm *before* any one, *to resist him*, Ps. 76:8; 130:3; 147:17; Nah. 1:6; more rarely followed by בִּפְנֵי Josh. 21:44; 23:9; נֶגֶד Eccl. 4:12; מִן Dan. 11:8; simply, Dan. 11:15, 25; followed by בְּ *to persist*, *to persevere*, in any thing, Isaiah 47:12; Eccl. 8:3; 2 Ki. 23:3. Once followed by an acc. Eze. 17:14, "to keep the covenant (and) to stand to it (לְעָמְדָהּ)." Hence *to remain* in the same place, Ex. 9:28; or state, used both of persons and things, Lev. 13:5, 37; Jer. 32:14; 48:11; Dan. 10:17; 11:6; specially *to remain amongst the living*, Ex. 21:21.

(3) *to stand still*, *to stop*, (stillstehn), as opp. to go on one's way, to proceed. 1 Sam. 20:38, "make haste אַל תַּעֲמֹד do not stop." Used of the sun standing still in his course, Joshua 10:13; of the sea becoming tranquil, Jon. 1:15; compare 2 Ki. 4:6. Followed by מִן *to desist* from any thing, *to leave off*. Gen. 29:35, וַתַּעֲמֹד מִלֶּדֶת "she ceased from bearing children;" 30:9.

(4) *to stand up*, *arise* (aufstehn), i. q. קוּם, but only found in the latter books, Dan. 12:1, 13; often used of a new prince, Dan. 8:23; 11:2, 3, 20; Ecc. 4:15; of war springing up, 1 Chr. 20:4; followed by עַל *to rise up* against any one, Dan. 8:25; 11:14; 1 Ch. 21:1; compare Lev. 19:16.

(5) pass. *to be constituted*, *set*, *appointed*. Ezr. 10:14, יַעַמְדוּ־נָא שָׂרֵינוּ "let our rulers be appointed," let us appoint our rulers, Dan. 11:31.

HIPHIL הֶעֱמִיד—(1) causat. of Kal No. 1, *to cause to stand*, *to set*, Psa. 31:9; Lev. 14:11; used figuratively, *to constitute*, *to decree*, 2 Chron. 30:5; followed by לְ *to destine* (to promise) to any one, 33:8; followed by עַל *to impose* (a law) on any one, Neh. 10:33; also *to constitute*, to set in an office or function, 1 Ki. 12:32; 1 Ch. 15:16.

(2) Causat. of Kal No. 2, to cause to stand firm, or

endure, i.e. *to establish*, to preserve, 1 Ki. 15:4; 2 Ch. 9:8; Prov. 29:4; *to confirm*, i.q. קִיֵּם 2 Ch. 35:2; Dan. 11:14, "to confirm the vision," i.e. by the event.

(3) i.q. Kal No. 3, intrans. *to stand still*, 2 Ch. 18:34.

(4) *to raise, to set up*, as statues, 2 Ch. 33:19; a house, Ezr. 2:68; 9:9; also, *to arouse, to stir up*, Neh. 6:7; Dan. 11:11, 13.

Hophal, *to be set, placed*, Lev. 16:10; *to remain*, 1 Ki. 22:35.

Derived nouns, מַעֲמָד, מָעֳמָד, עַמּוּד, עֶמְדָּה, עֹמֶד.

II. עָמַד ἅπ. λεγόμ. of uncertain authority; Eze. 29:7, וְהַעֲמַדְתָּ לָהֶם כָּל־מָתְנָיִם which clearly stands for וְהִמְעַדְתָּ וגו׳ "and thou hast made all their loins to shake;" compare Ps. 69:24. But it appears to me uncertain whether the letters are transposed by a certain usage of the language, or whether through some error in this place only. This form however seems to be one of those which are reckoned among the innumerable licenses, or barbarisms [rather peculiarities of dialect] of the prophet Ezekiel.

עִמָּד prep. i.q. עִם, only found with the suffix of the first pers. עִמָּדִי i.q. עִמִּי *with me*, Gen. 21:23; 31:5; *by me*, Gen. 29:19, 27; see other examples under עִם. This word is not at all connected with the root עָמַד to stand, but it rather belongs to an unused root עמד=ענד to tie, to bind together, answering to the Arabic عَنْدَ. Compare עָמַם.

עֹמֶד m.—(1) *a place where one stands, a platform*, 2 Chron. 34:31.

(2) *a place*, Dan. 8:17, 18.

עֶמְדָּה f. *a place* where any one *stops, lodging*, Mic. 1:11.

עָמָה an unused root, having the signification of association and fellowship, i.q. עָמַם No. 1. Derivative עָמִית.

עֻמָּה f.—(1) prop. subst. *conjunction, communion* (from the root עָמַם No. 1). It is only found in const. state עֻמַּת (once Ecc. 5:15); elsewhere לְעֻמַּת; with suff. לְעֻמָּתִי, once לְעֻמּוֹת Ezek. 45:7; prep. i.q. עִם.—(*a*) *at, by, near*, Exod. 25:27; 28:27.—(*b*) *against*, Eze. 3:8.—(*c*) *over against*, 1 Ch. 26:16.—(*d*) *equally with, even as* (i.q. עִם No. 1, *e*), 1 Ch. 24:31; 26:12; Ecc. 7:14; whence Ecc. 5:15, כָּל־עֻמַּת "altogether in the same way, as" (compare כָּל־עוֹד Job 27:3). With two prefixes מִלְּעֻמַּת *near*, 1 Kings 7:20.

(2) [*Ummah*], pr. n. of a town in the tribe of Asher; only found Josh. 19:30.

עַמּוּד m.—(1) *a column, a pillar* (Arab. عَمُودٌ, عِمَادٌ), Jud. 16:25, 26; 1 Ki. 7:2, seq. עַמּוּד הֶעָנָן the pillar of cloud, Exod. 33:9, 10; and עַמּוּד הָאֵשׁ the pillar of fire, Ex. 13:22. Used of the pillars of heaven (very high mountains), Job 26:11; of the earth, ibid. 9:6.

(2) *a platform, scaffold*, 2 Ki. 11:14; 23:3.

עַמּוֹן (i.q. בֶּן־עַמִּי, as is stated, Gen. 19:38, that is, *son of my relative*, or *kindred*, i.e. born from incest; from the noun עַם which see No. 1; with the addition of the syllable וֹן, like קַדְמוֹן from קֶדֶם; רִאשׁוֹן from רֹאשׁ) *Ammon*, pr. n. of a man; the son of Lot by his younger daughter, Gen. 19:30, seqq.; hence of the nation of *Ammonites*, who were descended from him; who inhabited the land beyond Jordan between the rivers Jabbok and Arnon, 1 Sam. 11:11; more frequently called בְּנֵי עַמּוֹן Num. 21:24; Deut. 2:37; 3:16. Eze. 25:2—5 בְּנֵי־עַמּוֹן is used for אֶרֶץ בְּנֵי עַמּוֹן, as in Lat. *in Bruttios, Samnites profectus est*, i.e. into their territories. See Relandi Palæstina, p. 103; and my article in Ersch and Gruber's Encycl. voc. Ammon, iii. 371. Gent. n. is עַמּוֹנִי, fem. עַמּוֹנִית 1 Ki. 11:1; Neh. 13:23; plur. עַמּוֹנִיּוֹת 1 Ki. 11:1.

עָמוֹס ("burden") *Amos*, pr. name of a prophet, Am. 1:1; 7:8, seqq.; 8:2.

עָמוֹק ("deep"), [*Amok*], pr. n. masc., Nehem. 12:7, 20.

עַמִּיאֵל ("one of the family of God," i.e. servant or worshipper of God; comp. עַם No. 1), [*Ammiel*], pr. n. m.—(1) Num. 13:12.—(2) 2 Sam. 9:4, 5; 17:27.—(3) 1 Chron. 26:5.—(4) 1 Ch. 3:5; for which there is, 2 Sam. 11:3, אֱלִיעָם.

עַמִּיהוּד ("one of the people of Judah," i.e. a citizen of Judah; for עַמִּי יְהוּד), [*Ammihud*], pr. n. m.—(1) 2 Sam. 13:37 קרי.—(2) Num. 1:10; 2:18; 1 Ch. 7:26.—(3) Num. 34:20.—(4) ibid. verse 28.—(5) 1 Ch. 9:4.

עַמִּיזָבָד ("kindred of the bountiful giver, i.e. of Jehovah; comp. עַמִּיאֵל, עַמִּיחוּר), [*Ammizabad*], pr. n. m., 1 Ch. 27:6.

עַמִּיחוּר ("one of the family," i.e. relative "of the nobles"), pr. n. masc., 2 Sa. 13:37 כתיב; for עַמִּיהוּד No. 1.

עַמִּינָדָב ("kindred of the prince") pr. n. m.—

(1) Ex. 6:23; Num. 1:7; Ruth 4:19; 1 Ch. 2:10. --(2) 1 Ch. 15:10, 11.—(3) 1 Ch. 6:7.

עָמִיק Ch. adj. *deep*, figuratively *hidden*, not to be searched out, Dan. 2:22.

עָמִיר m. *a sheaf*, i. q. עֹמֶר [" a bundle of corn befoıe it is bound into a sheaf"], Am. 2:13; Micah 4:12; Zec. 12:6; from the root עָמַר No. 1.

עַמִּישַׁדַּי ("servant of the Almighty," comp. עַמִּיאֵל), [*Ammishaddai*], pr. n. m. Numbers 1:12; 2:25.

עָמִית (from the root עָמַם=עָמָה No. 1) m. (Levit. 19:17)—(1) *fellowship*. Zech. 13:7, גֶּבֶר עֲמִיתִי " the man of my fellowship," i. e. my fellow, companion.

(2) abstr. for concr. i. q. רֵעַ ὁ πλησίον (der Nächste, Mitmensch), *a neighbour*, Lev. 5:21; 18:20; with a masc. verb, Lev. 19:15.

עָמַל fut. יַעֲמֹל TO LABOUR, especially with toil and weariness, *to toil*, Prov. 16:26; Ps. 127:1. Followed by בְּ to labour upon any thing, Jonah 4:10; Ecc. 2:21.—Ecc. 1:3, בְּכָל־עֲמָלוֹ שֶׁיַּעֲמֹל "of all the toil with which he toils." Ecc. 2:20; 5·17. (Arab. عمل to labour, to make). Hence—

עָמָל m. (once f. Ecc. 10:15)—(1) *heavy, wearisome labour*, Ecc. 1:3; 2:11; used figuratively of the mind, Ps. 73:16.

(2) *the produce of labour*, Ps. 105:44; Ecc. 2:19.

(3) *weariness, trouble, vexation*, Gr. κάματος, πόνος, Genesis 41:51; Deu. 26:7; Job 3:10; 16:2, מְנַחֲמֵי עָמָל "troublesome comforters." Isa. 53:11, מֵעֲמַל נַפְשׁוֹ "of the sorrow (or anguish) of his soul." It is rendered by some, *sin, wickedness* (i. q. אָוֶן), Nu. 23:21; Isa. 10:1; but the signification of vexation is not unsuitable in both places.

(4) [*Amal*], pr. n. m. 1 Ch. 7:35.

עָמֵל m. verbal adj.—(1) *labouring*, especially *with weariness and exhaustion*, often used with personal pronouns for the finite verb, Ecc. 2:22; 4:8; 9:9; hence *an artizan*, Jud. 5:26.

(2) *sorrowful, wretched*, Job 3:20; 20:22.

עֲמָלֵק pr. n.—(1) *Amalek*, the Amalekites, a very ancient people (Gen. 14:7; Numb. 24:20), inhabiting the regions south of Palestine, between Edom and Egypt (compare Ex. 17:8—16; Numb. 13:29; 1 Sam. 15:7), also dwelling on the east of the Dead Sea and Mount Seir (Num. 24:20; Jud. 3:13; 6:3, 33); they seem also to have settled here and there in the middle of Canaan, whence *the Mount of the Amalekites* in the tribe of Ephraim, Judges 12:15; compare Judges 5:14.—In the Arabian genealogies عَمْلِيق، عِمْلَاق is mentioned amongst the aboriginal Arabians. See Relandi Palæstina, p. 78—82; J. D. Michaëlis, Spicileg. Geogr. Hebr. Ext. tom. i. p. 170—177; ejusd. Supplemm. p. 1927; Vater, Comment. über den Pentat. vol. i. p. 140; and my remarks in Ersch and Gruber's Encycl. iii. 301, under the word Amalek.—Gent. noun עֲמָלֵקִי, with the art. collect. Gen. 14:7; Jud. 12:15.

(2) a grandson of Esau, and the founder of an Arabian tribe, Gen. 36:16; compare verse 12 and Vater, loc. cit.

עָמַם—(1) prop. TO GATHER TOGETHER, TO COLLECT, TO JOIN TOGETHER, whence עַם a people, עִם with, by, עֻמָּה conjunction. (Arab. عَمَّ is to be in common, but this root is very widely extended both in the Phœnicio-Shemitic, and the Indo-Germanic languages. In the former, compare נָמַם to collect, whence כֹּם, כּוּם, מְנָמָה to cumulate, and retaining the guttural, אָמַם, עֻמָּה, חָם kinsman, father-in-law; amongst the latter, compare Latin *cum, con, cumulus, cunctus* (from *cungo = jungo*), Gr. κοινός (κυνός), γάμος, and with the palatal letter either softened into an aspirate, or changed into a sibilant, Sanscr. *sam*, Persic هم, Gr. ἅμα, ὁμός, ὁμοῦ (with an added third radical *d* and *l*, ὅμιλος, ὅμαδος, comp. Hebr. עָמַד, Lat. *simul*), σύν, ξυνός, Mœsogoth. *sama, saman*, Anglo-Sax. *samo*, with French en*semble*, Dan. *san*, Germ. sammt, zusammen, sammeln; comp. also as to the Slavonic languages, *Dorn* üb. die Verwandtschaft des Persischen und Gr. Lat. Sprachstammes, p. 183.)

(2) *to shut, to close*, hence *to hide, to conceal*. Used figuratively, for *to surpass*, Ezek. 31:8; and intrans. *to be hidden*. Eze. 28:3, כָּל־סָתוּם לֹא עֲמָמוּךָ "no secret is hid from thee." (Arab. غَمَّ to be hidden, covered with clouds, used of the sky. Syr. ܥܡ Ethpe. to be covered, as the sky.)

HOPHAL, הוּעַם *to become dim* (used of the brightness of gold), Lam. 4:1.

עֲמָמִים, and Chaldee **עַמְמִין** *peoples, nations*, see עַם.

עִמָּנוּאֵל ("God with us"), [*Immanuel*], a symbolic and prophetical name of a son of Isaiah the

prophet [this is utterly false, it is the name of the son who should be born of the Virgin, and it designates Him as being truly "God over all blessed for ever"], Isa. 7:14; 8:8.

עָמַס (once עָמַשׂ Neh. 4:11), fut. יַעֲמֹס TO TAKE UP, TO LIFT, e.g. a stone, Zec. 12:3; *to carry, to bear*, Isa. 46:3; specially *to lift up* a load and *put* it *on* a beast. Constr. absol., Isa. 46:1; followed by עַל of the beast (but without the accusative). Gen. 44:13, וַיַּעֲמֹס אִישׁ עַל־חֲמֹרוֹ "each one lifted up (his load) on his ass;" Neh. 13:15. Figuratively, Psa. 68:20, יַעֲמָס לָנוּ "if they lay (a burden) upon us."

HIPHIL הֶעֱמִיס *to lay* (a burden) *upon any one*, followed by עַל 1 Ki. 12:11; 2 Ch. 10:11.

עֲמַסְיָה ("whom Jehovah carries in his bosom," compare Isa. 46:3) [*Amasiah*], pr. n. m. 2 Ch. 17:16.

עַמְעָד ("eternal people"), [*Amad*], pr. n. of a town in the tribe of Asher, Josh. 19:26.

עָמַק TO BE DEEP, metaph. *to be unsearchable*, Ps. 92:6; compare Greek βαθύφρων, βάθος ... σοφίας καὶ γνώσεως Θεοῦ, Rom. 11:33. (Arab. عمق, more rarely with the letters transposed معق, Aram. ܥܡܩ, Æth. ዐመቀ: id.)

HIPHIL, *to make deep, to deepen*, often followed by a finite verb. Isa. 7:11, הַעְמֵק שְׁאָלָה "deepen, ask," i. e. ask that a miracle may be performed from the deep; and followed by a gerund, in such a manner that it almost becomes an adverb, Jerem. 49:8, 30, הֶעְמִיקוּ לָשֶׁבֶת "make deep your habitations," dwell in the depths of the earth. Hos. 9:9. Isa. 29:15, הַמַּעֲמִיקִים לַסְתִּיר "those who hide deeply." Things are also called *deep* which extend to a great length before the eye of the beholder, like the Gr. βαθὺς τόπος, a long extended region, βαθεία αὐλή, Il. v. 142; just as we call the space from the front to the back of a house, *the depth* (die Tiefe des Hauses), comp. עֵמֶק. Isa. 30:33, הֶעְמִיק הִרְחִב מְדֻרָתָהּ "he hath made the burning pile long and broad;" and metaph. הֶעְמִיקוּ סָרָה "they have gone far aside," sie entfernen sich weit, Isa. 31:6; Hos. 5:2.

Derived nouns, עֵמֶק...עָמֹק, and also מַעֲמַקִּים, עָמִיק, pr. n. עָמוֹק.

עָמֵק adj. *deep*, only found in pl. const. עִמְקֵי שָׂפָה (men) deep of lip, i. e. using a barbarous or foreign language, which cannot be understood, Isa. 33:19; Eze. 3:5, 6.

עָמֹק f. עֲמֻקָּה adj.—(1) *deep*, Lev. 13:3, seqq.

(2) metaph. *what cannot be sought out*, Psalm 64:7; Ecc. 7:24.

עֵמֶק with suff. עִמְקִי *a valley*, a low tract of land of wide extent (βαθὺς τόπος, see the root Hiphil), fit for corn land (Job 39:10; Psal. 65:14; Cant. 2:1), and suited for battle fields (Job 39:21). In plur. עֲמָקִים appears to be once used for *the inhabitants* of valleys, 1 Ch. 12:15, "they put to flight כָּל־הָעֲמָקִים all the inhabitants of the valleys;" but perhaps it should be read כָּל־הָעֲנָקִים "all the Anakim," just as in Jer. 47:5, for שְׁאֵרִית עִמְקָם, I have not any hesitation in reading שְׁאֵרִית עֲנָקִם "(Ascalon) the remains of the Anakim;" comp. verse 4, and for illustration of the matter, Josh. 11:21.—It differs in its use from the words of similar signification, נַחַל, גַּיְ, בִּקְעָה, each of which is applied to certain particular valleys or plains. This word is also used in the name of the following valleys:—

(*a*) עֵמֶק הָאֵלָה ("the valley of the terebinth"), near Bethlehem, 1 Sa. 17:2, 19; 21:10.

(*b*) עֵמֶק בְּרָכָה ("the valley of blessing"), near Engedi, 2 Ch. 20:26.

(*c*) עֵמֶק הַמֶּלֶךְ ("the king's valley"), not far from the Dead Sea, Gen. 14:17; 2 Sa. 18:18.

(*d*) עֵמֶק רְפָאִים ("the valley of Rephaim"), southwest of Jerusalem, towards the land of the Philistines, Josh. 15:8; 18:16; 2 Sa. 5:18, 22; Isa. 17:5.

(*e*) עֵמֶק שִׂדִּים, see שִׂדִּים. But עֵמֶק קְצִיץ Josh. 18:21, is the name of a town in the tribe of Benjamin.

Other *valleys* take their names from neighbouring towns (see יִזְרְעֶאל) or from men (see יְהוֹשָׁפָט).

עֹמֶק m. *depth*, Pro. 25:3.

עָמַר not used in Kal.—(1) prop. TO BIND CLOSELY TOGETHER (see Piel, עִמֵּר No. 1, and עָמִיר). Arabic غمر to press, to squeeze, to bind together closely (Castell.) [This meaning is expressly rejected in Thes. as not really belonging to the Arabic verb: *to heap up* is given as the primary sense of the Hebrew word]; whence غمور bundles.—From the idea of binding arises—

(2) that of *to subdue* (as in Samaritan), *to make a servant*, see Hithpael, and—

(3) *to serve, colere* (Arab. عمر *coluit*, Med. Damma *cultus fuit*).

PIEL, *to bind* sheaves *together*, Ps. 129:7; see Kal No. 1.

HITHPAEL, pr. *to act as master*; followed by בְּ to treat any one as a servant, or slave, Deu. 21:14; 24:7

Derived nouns, עֹמֶר, עֲמָרָה, עָמְרִי, עָמִיר and—

עֹמֶר plur. עֳמָרִים.—(1) i. q. עָמִיר *a sheaf*, Levit. 23:10, seq.; Job 24:10. (Arabic غمر a bundle).

(2) *a measure* of dry things, containing the tenth part of an Ephah, Ex. 16:22, 32; especially 36, not to be confounded with the measure חֹמֶר, which contained ten Ephahs.

עֲמַר Chald. *wool*, i. q. Heb. צֶמֶר Dan. 7:9.

עֲמֹרָה *Gomorrha* (LXX. Γομόῤῥα), pr. n. (perhaps i. q. عمارة "culture," "habitation" ["prob. depression"]), one of the four cities in the valley of Siddim, which were sunk in the Dead Sea, which is commonly mentioned together with Sodom, Genesis 10:19; 13:10.

עָמְרִי (i. q. עָמְרִיָּה prob. "servant of Jehovah;" compare the root No. 3 ["perhaps 'young learner of Jehovah'; comp. the Arab. غمر unskilful"]), [*Omri*], pr. n.—(1) of a king of Israel (929—18, B.C.); the founder of Samaria, 1 Kings 16:16, seq.; 2 Ki. 8:26; Mic. 6:16; LXX. Ἀμβρί.—(2) 1 Chron. 7:8.—(3) 1 Ch. 9:4.—(4) 1 Ch. 27:18.

עַמְרָם ("kindred of the Most High," i. e. of God), [*Amram*], pr. n. m.—(1) the father of Moses, Ex. 6:18, 20; Nu. 3:19; whence the patron. עַמְרָמִי Nu. 3:27; 1 Ch. 26:23.—(2) Ezr. 10:34.

עָמַשׂ i. q. TO CARRY, TO BEAR, Nehem. 4:11.

עֲמָשָׂא ("burden"), [*Amasa*], pr. n. m.—(1) 2 Sa. 17:25; 19:14; 1 Chron. 2:17.—(2) 2 Chron. 28:12.

עֲמָשַׂי ("burdensome"), [*Amasai*], pr. n. m. —(1) 1 Ch. 6:10, 20.—(2) 1 Ch. 15:24.—(3) 2 Ch. 29:12.

עֲמַשְׁסַי [*Amashai*], pr. n. m. Neh. 11:13; but I suspect that this is an incorrect reading, sprung from the two forms עמשי and עמסי; see נְפִישְׁסִים and סִיעֲהָא.

עָנַב an unused root; Chald. *to bind together, to fasten together*, whence may be derived עֵנָב a cluster, as if a bundle of grapes, and pr. n. עֲנוּב.

עֲנָב (perhaps "a place abounding in grapes"), [*Anab*], Josh. 11:21, and עֲנָב Josh. 15:50, pr. n. of a town in the mountains of Judah; [still called 'Anab عناب, Rob. ii. 195].

עֵנָב pl. עֲנָבִים, constr. עִנְּבֵי (Dag. forte euphon.), Lev. 25:5, m. *a cluster of grapes*, Gen. 40:10, 11; Deut. 32:32, etc. (Syr. ܥܢܒܐ id., Arab. عنب collect. clusters. Perhaps also to the same stock belongs ἄμπελος, and even ὄμφαξ.)

עָנַג TO LIVE SOFTLY AND DELICATELY, not used in Kal. (Arab. غنج to allure, to entice, used of the amorous gestures of women, in their looks walk, etc.)

PUAL, part. fem. *to be soft* and *delicate*, Jer. 6:2.

HITHPAEL—(1) i. q. Pual, Deut. 28:56, compare Isa. 55:2.

(2) *to delight oneself, to be glad* in any thing, followed by עַל Job 22:26; 27:10; Ps. 37:11; followed by מִן Isa. 66:11.

(3) Hence used in a bad sense, *to deride* any one, followed by עַל Isa. 57:4.

Derived nouns, תַּעֲנוּג and—

עָנֹג f. עֲנֻגָּה adj. *delicate, soft*, Deut. 28:54, 56; Isa. 47:1.

עֹנֶג m. *delights, delicate life*, Isaiah 13:22; 58:13.

עָנַד TO BIND, occurring twice as a verb, Job 31:36; Prov. 6:21; whence also the subst. מַעֲדַנּוֹת. Kindred words are عند at, by, and the Hebr. עָמַד.

I. עָנָה—(1) prop. TO SING, i. q. Arab. غنى Conj. II. IV. (this signification, although unfrequent, seems, however, to be primary, see Piel; compare Lat. *cano*, Pers. خواندن to sing, to call, to read; Sansc. *gai*), Ex. 15:21; followed by לְ to praise with song, 1 Sam. 21:12; 29:5; Ps. 147:7; hence *to cry out* (compare Lat. *actor canit, cantat*, i. q. *declamat*, schreit laut), used of the shout of soldiers in battle, Ex. 32:18; Jer. 51:14; of jackals in the deserts, Isa. 13:22 (compare *cantus galli, gallicinium*). It is applied to any one who *pronounces* any thing *solemnly and with a loud voice* (compare Lat. *cantare, cantor*, used of any one who often says, inculcates, or affirms any thing, Ter. Plaut.; Cic. Orat i. 55); hence—(*a*) used of God uttering an oracle, 1 Sam. 9:17, וַיהוָה עָנָהוּ "Jehovah declared to him" (Samuel); Gen. 41:16, "God announces welfare to Pharaoh;" compare Deut. 20:11. Used in a forensic sense—(*b*) of a judge giving sentence, Exod. 23:2; and—(*c*) of a witness giving evidence, solemnly affirming any thing; hence *to testify*, with

an acc. of the thing, Deut. 19:16; followed by בְּ of him *for* whom (Gen. 30:33; 1 Sa. 12:3) or *against* whom (Num. 35:30; Deut. 19:18; 2 Sam. 1:16) testimony is given. More fully עָנָה עֵד בְּ Ex. 20:16. Hence—

(2) *to lift up the voice, to begin to speak* (Syr. ܥܢܐ); especially in the later [?] Hebrew, Job 3:2, וַיַּעַן אִיּוֹב וַיֹּאמַר "and Job began to speak, and said;" Cant. 2:10; Isa. 14:10; Zec. 1:10; 3:4; 4:11, 12. Followed by an acc. of pers. *to speak to* any one, Zec. 1:11. Far more frequently—

(3) *to answer, to reply.* Constr.—(*a*) with an acc. of pers. Job 1:7; Gen. 23:14; Cant. 5:6, like the Gr. ἀμείβομαί τινα.—(*b*) with an acc. of the thing which, or to which one answers, Prov. 18:23; Job 40:2. In like manner, Job 33:13, כָּל־דְּבָרָיו לֹא יַעֲנֶה "he does not answer as to any of his things," i. e. he renders no account. And so—(*c*) with two acc. of pers. and thing, 1 Sam. 20:10; Mic. 6:5; Jer. 23:37; Job 9:3. *To answer* to any one is used—(*aa*) in a bad sense, of those who *contradict* a master when commanding or blaming, who excuse themselves and contend with him (sich verantworten), Job 9:14, 15, 32; 16:3 (compare Arab. جواب reply, also excuse); or who refute some one, Job 32:12.—(*bb*) in a good sense, of those who answer the prayers of any one, who *hear* and *answer* a petitioner; and thus it is often used of God hearing and answering men, 1 Sam. 14:39; Psa. 3:5; 4:2. There is a pregnant construction, Ps. 22:22, מִקַּרְנֵי רֵמִים עֲנִיתָנִי "answer (and deliver) me from the horns of the Remim;" hence—(*cc*) with an acc. of pers. and בְּ of the thing, *to answer any one in any thing,* i. e. *to be bountiful to him, to bestow* the thing, Ps. 65:6; and with an acc. of the thing, Ecc. 10:19, הַכֶּסֶף יַעֲנֶה אֶת־הַכֹּל "money answers with all things" (imparts all), gewährt alles, compare Hos. 2:23, 24.

(4) *to signify, to imply* any thing by one's words (etwas sagen wollen, beabsichtigen), i. q. Arab. عنى. Hence מַעֲנֶה, מַעַן, יַעַן something proposed, a counsel, purpose, then used as a prep.

In the former [German] editions of this book, I sought with many etymologists to refer the various significations of this root to that of *answering*, as has since been done by Winer (p. 732, 733); deriving the notion of *singing* from that of answering and singing alternately; in such matters every one must follow his own judgment. I have adopted this new arrangement especially for this reason, that the primary signification is commonly more forcible and important, and therefore it is often retained in Piel (Lehrg. p. 242), and in Arabic it is expressed by a harder letter (غنى *to sing*).

Niphal—(1) *to be answered,* i. e. *to be refuted,* Job 11:2; *to be heard and answered,* Job 19:7; Prov. 21:13.

(2) i. q. Kal *to answer,* followed by לְ Eze. 14:4, 7.

Piel, i. q. Kal No. 1, *to sing,* Ex. 32:18 (where Piel in the signification of singing is distinguished from Kal). Ps. 88:1; Isa. 27:2.

Hiphil, *to answer,* i. q. Kal No. 3, *bb,* followed by an acc. and בְּ of the thing; to hear and answer any one in any thing, *to bestow the thing upon him,* Ecc. 5:19.

Derived nouns, see Kal No. 4.

II. עָנָה (for עָנַו, a verb לו, compare the derivatives, עֲנָוָה, עָנָו)—(1) TO BESTOW LABOUR UPON ANY THING, TO EXERCISE ONESELF IN ANY THING, followed by בְּ Ecc. 1:13; 3:10. (Syr. ܥܢܐ ܒ, Arab. عنى followed by ب id.), specially, as it appears, *to till the ground, to bring the earth into cultivation,* whence מַעֲנָה, מַעֲנִית, a furrow.

(2) *to be afflicted, depressed, oppressed,* Ps. 116:10; 119:67; Zec. 10:2. Isa. 31:4, וּמֵהֲמוֹנָם לֹא יַעֲנֶה "and (who) will not be depressed at their multitude," he will not lose his courage. Isa. 25:5, זְמִיר עָרִיצִים יַעֲנֶה "the song of the tyrants shall be brought low." (Arab. عنا to be depressed, low).

Niphal—(1) *to be afflicted,* Ps. 119:107. Isa. 53:7, וְהוּא נַעֲנֶה "and he was afflicted."

(2) reflect. *to submit oneself to any one,* followed by מִפְּנֵי Ex. 10:3 (where for לְהֵעָנוֹת there is לֵעָנֹת)

Piel—(1) *to oppress, to depress, to afflict,* Gen. 16:6; 15:13; 31:50; Exodus 22:21. Psalm 102:24, עִנָּה בַדֶּרֶךְ כֹּחִי "(Jehovah) depressed (consumed) my strength in the way." Psalm 88:8, כָּל־מִשְׁבָּרֶיךָ עִנִּיתָ "thou hast oppressed (i. e. inundated) (me) with all thy waves."

(2) עִנָּה אִשָּׁה *compressit feminam,* generally by force, Gen. 34:2; Deut. 22:24, 29; Judges 19:24; 20:5.

(3) עִנָּה נֶפֶשׁ to afflict the soul, i. e *to fast,* Lev. 16:31; 23:27, 32; Nu. 29:7.

Pual, *to be oppressed,* or *afflicted,* Ps. 119:71; Isa. 53:4. Inf. עֻנּוֹתוֹ his oppression or sorrow, Psalm 132:1.

Hiphil, i. q. Pi. No. 1, 1 Kings 8:35; 2 Ch. 6:26. But Ecc. 5:19 belongs to עָנָה No. I; which see.

Hithpael.—(1) *to submit oneself,* Gen. 16:9, especially to God, Dan. 10:12.

(2) i. q. Kal, *to be afflicted*, 1 Ki. 2:26.

Derived nouns, עִנְיָן, עָנִי, עֳנִי, עֱנוּת, עֲנָוָה, עַנְוָה, עָנָו, מַעֲנִית, מַעֲנֶה, and the pr. n. עֲנָה, עֻנִּי, עֲנָיָה, עֲנָת, עַנְתוֹת, עַנְתֹתִיָּה.

I. עֲנָה, עֲנָא Chald.—(1) *to begin to speak;* like the Hebr. No. 2, Daniel 2:20; 3:9, 19, 24, 26, 28; 4:16, 27; followed by לְ of pers. 2:47.

(2) *to answer*, Daniel 2:7, 10; 3:14, 16; 5:7; 6:14.

II. עֲנָה Chald. *to be afflicted.* Part. עָנֵה; plur. עָנַיִן the afflicted, Dan. 4:24.

עֲנָה ("answering), [*Anah*], pr. n. m.—(1) of a son of Seïr, and of the Edomite race sprung from him, Gen. 36:20, 29.—(2) of a son of Zibeon, and grandson of Seïr, Gen. 36:2, 14, 24 (verses 2, 14 *Anah* is called the daughter of Zibeon in the common text; but we should read *son* (בֵּן), with the Sam. and LXX., as is shewn by verse 24. [This change is not necessary; we have only to take בַּת in both its occurrences as in apposition with Aholibamah, the daughter of Anah, the grand-daughter of Zibeon. See De Rossi]).

עָנָו plur. עֲנָוִים (for which there is often in קרי עֲנִיִּים from עָנִי); const. עַנְוֵי (from the root עָנָה No. II., 2).—(1) *afflicted, miserable*, Psalm 9:13; 10:12, 17; 22:27; 34:3; 147:6; 149:4; commonly with the added notion of a lowly, pious, and modest mind, which prefers to bear injuries rather than return them; compare amongst other places, Ps. 25:9; 37:11; 69:33.

(2) *meek, gentle*, Nu. 12:3 (כתיב).

עֲנוּב ("bound together," from the root עָנַב), [*Anub*], pr. n. m. 1 Ch. 4:8.

עֲנָוָה prop. f. of the word עָנָו (neutr. and abstr.).—(1) *a lowly mind, modesty*, Pro. 15:33; 18:12; 22:4; Zeph. 2:3.

(2) When applied to God, *gentleness, clemency*, Psa. 18:36.

עַנְוָה f. i. q. the preceding No. 2; Psa. 45:5 (used of the king [the Messiah]).

עֲנוֹק i. q. עֲנָק No. 2, Josh. 21:11.

עֱנוּת fem. *affliction.* Ps. 22:25, עֱנוּת עָנִי "the affliction of the afflicted." Others following the LXX., Vulg., Chald., render it *the cry of the afflicted* (comp. שַׁוְעוֹ in the other member), but עָנָה is never used of the outcry and lamentation of the wretched. See the root No 1.

עָנוּ see עָנָו.

עָנִי f. עֲנִיָּה plur. עֲנִיִּים, עֲנִיֵּי adj.—(1) *afflicted, wretched, poor*, often with the added idea of piety, Exodus 22:24; Deut. 24:12; Psa. 10:2, 9; 14:6; 18:28.

(2) *meek, mild*, comp. עָנָו No. 2, Zec. 9:9.

Plur. עֲנִיִּים is often in קרי, where כתיב has עֲנָוִים Ps. 9:19; Isa. 32:7.

עֳנִי in pause עֹנִי, with suff. עָנְיִי *affliction, misery*, Gen. 16:11; 31:42; 41:52. בְּנֵי עֹנִי the wretched, Prov. 31:5. לֶחֶם עֹנִי the bread of affliction, Deut. 16:3.

עֻנִּי (for מְעֻנֶּה "depressed"), [*Unni*], pr. n. m. 1 Ch. 15:18, 20; Neh. 12:9.

עֲנָיָה ("whom Jehovah has answered"), [*Anaiah*], pr. n. Neh. 8:4; 10:23.

עָנָיו Nu. 12:3 קרי, for עָנָו.

עָנִים (contr. for עֲיָנִים "fountains"), [*Anim*], pr. n. of a town in the tribe of Judah, Josh. 15:50.

עִנְיָן m. *business, employment* (comp. ענה No. II.)—(1) Eccl. 2:26; 1:13, עִנְיַן רָע "evil business," that is, such as is of little profit.

(2) *a thing, affair*, (like the Chald.). Ecc. 4:8. עִנְיַן רָע "an evil thing." Ecc. 5:2, רֹב עִנְיָן "much of an affair," multiplicity of business; Germ. viel Wesens (in the other member, רֹב דְּבָרִים viel Redens). 5:13, בְּעִנְיַן רָע "by (some) adverse thing," an evil occurrence. 2:23, כַּעַס עִנְיָנוֹ "vexation is his affair," his lot; 8:16.

עָנַךְ an unused root. Arabic, to be deep and difficult to cross, used of sand, see תַּעְנָךְ.

עָנֵם ("two fountains," compare עָנִים, and as to dual ending in ־ָם see Lehrg. p. 536) [*Anem*], pr. n. of a town in the tribe of Issachar, 1 Ch. 6:58; for which there is in the parallel places, Josh. 19:21; 21:29 עֵין־גַּנִּים (the fountain of the garden).

עֲנָמִים Gen. 10:13 [*Anamim*], pr. n. of an Egyptian people, which cannot be exactly pointed out, see Bochart, Phaleg iv. 30; Mich. Spicil. i. p. 160.

עֲנַמֶּלֶךְ [*Anammelech*], pr. n. of the idol of the Sepharvites; it occurs once, 2 Ki. 17:31. The word appears to be blended of ענם = صنم an image, a statue, and מֶלֶךְ a king; or, as was supposed by Hyde (De Rel. Vett. Persarum, p. 131), from غنم cattle,

and מֶלֶךְ; hence, the flock of stars, i. e. the constellation Cepheus, which is called by the Orientals الراعي والغنم the stars of the flock, and كواكب الفرق the shepherd and flock. The former part of this word is found also in the name 'Ενεμεσσάρ (Tob. 1:2, 13, 15, 16).

עָנַן not used in Kal, prop. TO COVER, like the kindred verbs כָּנַן, גָּנַן; whence עָנָן a cloud.

PIEL (denom. from עָנָן) *to gather clouds*, Gen. 9:14.

POEL עוֹנֵן, fut. יְעוֹנֵן (Lev. 19:26), part. מְעוֹנֵן, once f. עֹנְנָה (for מְעוֹנְנָה, although also it may be Kal), *to act covertly;* hence *to use hidden arts*, i.e. *magic*, *to practise sorcery* (compare the roots לָהַט, לוּט, and Syr. ܐܪ̈ܙܐ mysteries; hence magical arts), Deu. 18:10, 14; 2 Ki. 21:6; Isa. 2:6; 57:3; Mic. 5:11. Many of the ancients understood by it a particular kind of divination. LXX. κληδονίζομαι. Vulg. *observans somnia*, elsewhere *augurans, divinans*. Syr. *fascinating with the eyes* (as if עוֹנֵן were from עַיִן); but it seems rather to be a general name.

עָנָן constr. state עֲנַן m.—(1) *a cloud* (as covering and veiling over the heaven), compare عَمَاءٌ a cloud, from the root عمى to cover, to veil over, and غِفَارَةٌ a cloud, from the root غفر to cover. (Arab. عنان, pl. عنانة.) A very large army is compared to *a cloud*, Eze. 30:18; 38:9; *a morning cloud* is used as an image of something transient, Hos. 6:4 (compare Job 7:9).

(2) [*Anan*], pr. n. m. Neh. 10:27.

עֲנָן Ch. *a cloud*, pl. const. st. עֲנָנֵי Dan. 7:13.

עֲנָנָה f. collect. *clouds* (Gewölk), Job 3:5. Well rendered by Theod. συννεφία. As to the use of the feminine form in collectives, see Heb. Gram. § 105, 2.

עֲנָנִי (apoc. for עֲנָנְיָה), [*Anani*], pr. n. m. 1 Chr. 3:24.

עֲנַנְיָה ("whom" or "what Jehovah covers," i. e. guards), [*Ananiah*], pr. n.—(1) m. Neh. 3:23; Gr. 'Ανανίας.

(2) of a town in the tribe of Benjamin, Neh. 11:32.

עָנַף an unused root, which perhaps belonged to the idea of *covering*, like the cognate roots עוּף (עָיֵף), עָלַף. Hence—

עָנָף *a branch*, Ezek. 17:8, 23, with suff. עַנְפְּכֶם 36:8, as if from the form עֶנֶף [which is given as an art. in Thes.].

עֲנַף Chald. id. Dan. 4:18.

עָנֵף m. *full of branches*, Eze. 19:10.

עָנַק TO ADORN WITH A NECK CHAIN OF COLLAR. (From the idea of choking, or strangling, which is that of the kindred roots אָנַק, חָנַק, which see. Arab. عنق IV. to ornament a dog with a collar. عُنُق neck, Germ. Nacken, Upper-Germ. die Anke.) Once used figuratively, Ps. 73:6, עֲנָקַתְמוֹ גַאֲוָה "pride surrounds them like a neck chain," i.e. clothes their neck; a stiff neck being used poetically as the seat of pride.

HIPHIL הֶעֱנִיק prob. *to lay on the neck* (to be carried), Deut. 15:14, used of a slave set at liberty: הַעֲנֵיק תַּעֲנִיק לוֹ מִצֹּאנְךָ וגו׳ "thou shalt lay upon him of thy flock," etc. LXX., Vulg. *dabis viaticum*. Others apply to the word the signification of *giving*, so that it would properly be *to adorn with a collar;* hence *with gifts*. As to what I formerly compared, on the authority of Castell and Giggeius, "عنق followed by على to shew oneself easy, gentle," it rests on a mistake of Giggeius in rendering the words of the Kamûs (ii. p. 1318, edit. Calcutt.).

עֲנָק m.—(1) *a collar, neckchain, necklace*, Cant. 4:9; pl. ־ִים and ־וֹת Pro. 1:9; Jud. 8:26.

(2) i. q. Arab. عُنُق *length of neck* and stature (compare أَعْنَق long-necked); hence בְּנֵי הָעֲנָק, בְּנֵי עֲנָק Nu. 13:33; יְלִידֵי הָעֲנָק ibid. verses 22, 28; also עֲנָקִים Deut. 1:28; 2:10, 11, 21, and בְּנֵי עֲנָקִים Deut. 9:2. *The Anakim* (prop. men with long necks, of high stature), pr. n. of a Canaanite nation, famous on account of their height, who inhabited Hebron previous to the Hebrews taking possession of the land (Josh. 11:21); they were almost utterly extirpated by them, but a few remained in the cities of the Philistines (compare the interpreters and critics on Jer. 47:5).

עָנֵר (i. q. נַעַר ἀνήρ?), [*Aner*], pr. n.—(1) of a Canaanite, Gen. 14:13, 24.—(2) of a Levitical town in the tribe of Manasseh, called elsewhere תַּעְנָךְ (unless we should here read ענך), 1 Ch. 6:55.

עָנַשׁ fut. יַעֲנֹשׁ TO FINE, TO IMPOSE A FINE, TO AMERCE. (Found besides only in the Rabbinic dialect. The primary idea appears to be that of imposing, laying upon; compare cogn. עָמַס, עָמַשׂ). Construed followed by לְ Pro. 17:26; followed by two acc. to amerce any one in a sum of money, Deu. 22:19. 2 Ch. 36:3 (used of sums of money exacted in war).

in wine, Amos 2:8. Impers. Prov. 21:11, בַּעֲנָשׁ־לֵץ "when they (the judges) amerce the scoffer."

Niphal, *to be fined*, Ex. 21:22; gener. *to be punished*, Pro. 22:3; 27:12.

[Hence the following words]—

עֹנֶשׁ m.—(1) *fine, amercement, money exacted* from any one, 2 Ki. 23:33; Pro. 19:19.

עֲנָשׁ m. Chald. *fine, amercement*, Ezr. 7:26.

עֲנָת ("answer to prayer," from the root עָנָה, of the form קְנָת from the root קָנָה) [*Anath*], pr. n. m. Jud. 3:31; 5:6.

עֲנָת, **כְּעֶנֶת** see כְּעַן.

עֲנָתוֹת ("answers to prayers," the servile letter ת being retained, see Lehrg. p. 528), [*Anathoth*], pr. n.—(1) of a Levitical town in the tribe of Benjamin, where Jeremiah the prophet was born, Josh. 21:18; Isa. 10:30; Jer. 1:1 [now called *Anâta*, عناتا. Rob. ii. 109]; Gent. n. עַנְּתֹתִי 2 Sa. 23:27.—(2) m.—(*a*) 1 Ch. 7:8.—(*b*) Neh. 10:20.

עַנְתֹתִיָּה ("prayers answered by Jehovah"), [*Antothijah*], pr. n. m. 1 Ch. 8:24.

עָסִיס masc. *must, new wine*, Joel 1:5; 4:18; Am. 9:13; from the root—

עָסַס TO TREAD DOWN, Mal. 3:21. (Ch. עֲסַי id.).

עָעַר a fictitious root, where some derive יְעֹעֵרוּ Isa. 15:5; see Analyt. Ind.

עָפָה an unused root. Syr. ܥܦܐ to flourish. عفا to grow luxuriantly, as a plant, whence עֳפִי Hebrew and Chaldee.

עֵפָה see עֵיפָה.

עֳפִי m. pl. עֳפָאִים (comp. Lehrg. p. 575) *foliage of trees*, Ps. 104:12; from the root עָפָה.

עֳפִי Chald. id., Dan. 4:9, 11, 18. (Syriac ܥܦܝܐ branch, top of a tree, ܥܘܦܝܐ foliage).

עָפַל not used in Kal, prop. TO SWELL UP, TO BE TUMID, whence עֹפֶל tumulus, a hillock. Arabic عفل to suffer from a tumour or hernia. [Perhaps we may comp. Arab. غفل to neglect any thing, to be remiss. II. to cover over. In this sense we might take the passage in Hab. *to be remiss, to draw back*, LXX. ὑποστείληται. Vulg. *qui incredulus est.* Aquila, νωχελευομένου (see also Heb. 10:28). This Arabic root also gives a suitable sense in Nu. 14:44.]

Pual, *to be tumid*, metaph. *to be proud, haughty*. Hab. 2:4.

Hiphil, *to act tumidly*, i. e. proudly, arrogantly. Nu. 14:44, וַיַּעְפִּלוּ לַעֲלוֹת וגו׳ "but they acted arrogantly (i. e. neglecting the monition of God) in going up." In Deuter. 1:43, the same is expressed וַתָּזִדוּ וַתַּעֲלוּ הָהָרָה. Hence—

עֹפֶל m.—(1) *a hill, an acclivity*, Isa. 32:14; Mic. 4:8; with the art. הָעֹפֶל [*Ophel*], pr. n. of a hill to the east of mount Zion, which was surrounded and fortified by a separate wall, 2 Kings 5:24 [this refers to some other place], 2 Ch. 27:3; 33:14; Neh. 3:27; 11:21; compare Jos. Bell. Jud., vi. 6, § 3.

(2) *a tumour*, plur. עפלים (read עֳפָלִים) Deut. 28:27; 1 Sam. 5:6. seqq. כתיב, used of tumours on the anus. (Arab. عَفَل tumor in ano virorum, vel in pudendis mulierum, see Schrœderi Origg. Hebr., cap. iv. p. 54, 55. H. Alb. Schultens ad Meidanii Prov., p. 23). In קרי there is instead טְחוֹרִים, which see.

עָפַן an unused root. Arab. and Syr. *to become mouldy*, whence—

עָפְנִי [*Ophni*], Gent. n., found once, Josh. 18:24; where כְּפַר הָעַמֹּנִי is a town of the tribe of Benjamin.

עַפְעַפַּיִם or rather dual. עַפְעַפַּיִם only found in const. עַפְעַפֵּי *eyelids*, so called from their volatile motion (die Flatternden), from the root עוּף Pilp. עִפְעֵף (compare Heb. Gramm. § 54, No. 4). Job 16:16; Ps. 132:4. Poet. עַפְעַפֵּי שָׁחַר *eyelids of the dawn*, used of the rays of the rising sun, Job 3:9; 41:10. Compare Ἀμέρας βλέφαρον, Soph. Antig. 103, 104. The Arabian poets compare the sun to an eye (in Kamûs العين amongst other things is explained الشمس او شعاعها the sun or its beam), and they ascribe to it eyebrows حواجب الشمس, see Schult. on Job, p. 61.

עָפַר not used in Kal, Arab. I. عفر to be whitish, reddish, like sand, or a gazelle, عَفَر dust, earth. II. غفر (cogn. to כָּפַר to cover), to be rough, hairy.

Piel (denom. from עָפָר), *to dust, to throw dust at* (bestäuben), 2 Sa. 16:13.

עָפָר m.—(1) *dust, dry earth* (trockene Erde), Gen. 2:7; 26:15; Josh. 7:6; Job 2:12; also used of *clay* or *loam*, of which walls are made, Leviticus 14:42, 45; of *a heap of rubbish* (Schutt), Habak

1:10; very rarely of *fine dust*, such as is blown by the wind, i. q. אָבָק Psalm 18:43. עַל עָפָר—(*a*) in the earth, in the world, Job 19:25; 39:14; 41:25; also upon the ground, Job 22:24; Isaiah 47:1; —(*b*) in the grave, Job 20:11; 21:26; for which there is also said לֶעָפָר Job 7:21. יָרַד עָפָר to go down to the dust, i. e. into the grave, Psalm 22:30; 30:10. שׁוּב אֶל־עָפָר to return to dust, Genesis 3:19; Psalm 104:29. עָפָר וָאֵפֶר dust and ashes, a proverbial phrase to express the lowness and fragility of human nature, Gen. 18:27; Ps. 103:14. It is used of multitude, Num. 23:10, עֲפַר יַעֲקֹב "the dust of Jacob," i. e. Jacob, who is as numerous as the dust of earth, compare חוֹל. אָכַל עָפָר to eat dust, used of the serpent, Gen. 3:14; compare Isaiah 65:25; but figuratively used, Lam. 3:29, "to put the mouth in the dust," i. e. to be silent and wait the aid of God.—Plur. עֲפָרוֹת clods of earth. Prov. 8:26, רֹאשׁ עַפְרוֹת תֵּבֵל "the first of the clods of the world." Job 28:6, עַפְרֹת זָהָב *lumps of gold* in mines.

עֵפֶר (i. q. غُفْر "calf," "young animal"), [*Epher*], pr. n. m.—(1) of a son of Midian, Genesis 25:4.—(2) 1 Ch. 4:17.—(3) 1 Ch. 5:24.

עֹפֶר m. *fawn*, the young of a deer, goat, gazelle, Cant. 2:9, 17; 4:5; 7:4; 8:14. (Arab. غُفْر and غفر the young of the wild goat).

עָפְרָה ("fawn"), [*Ophrah*], pr. n.—(1) of a town in the tribe of Benjamin, Josh. 18:23; 1 Sam. 13:17; fully Mic. 1:10, בֵּית לְעַפְרָה ("the fawn's house").—(2) of a town of the Manassites, Jud. 6:11; 8:27; 9:5.—(3) pr. n. m. 1 Ch. 4:14.

עֶפְרוֹן ("of, or belonging to, a calf"), [*Ephron*], pr. n.—(1) of a town on the borders of the tribe of Benjamin, 2 Ch. 13:19, where there is עֶפְרַיִן קרי.—(2) of a mountain on the borders of the tribes of Judah and Benjamin, Josh. 15:9.—(3) of a Hittite, Gen. 23:8; 25:9.

עֶפְרַיִן (two calves), see עֶפְרוֹן No. 1.

עֹפֶרֶת fem. *lead*, so called from its whitish colour (compare כֶּסֶף, זָהָב), Ex. 15:10. אֶבֶן הָעֹפֶרֶת leaden weight, Zec. 5:8.

עֵץ plur. עֵצִים, const. עֲצֵי m.—(1) *a tree* (Arabic عضا a staff, a bone; compare the Gr. ὄζος, a branch, and ὀστέον (Sansc. *asthi*), Lat. *hasta*. For *wood* there is commonly used in Arabic the cognate form عُود. Hebr. עֵץ follows the analogy of the verb עָצָה to be hard, firm. Chald. with the letters softened, has אָע wood). עֵץ הַחַיִּים tree of life (see חַי), Gen. 2:9. Often collect. *trees*. עֵץ פְּרִי fruitbearing trees, Gen. 1:11.

(2) *wood*, specially of a wooden post, stake, gibbet, Gen. 40:19; Deu. 21:22; Josh. 10:26; used of a wooden idol, Jer. 2:27. עֲצֵי עֵצִים *wood*, sticks, logs for fuel, Gen. 22:3, 9; Lev. 1:7; 4:12; used of materials for building, Ex. 25:10; 1 Ki. 6:23, 31, 32. Compare עָצָה No. 1.

עָצַב—(1) TO LABOUR, TO FORM, TO FASHION. see Piel No. 1. (The original idea is perhaps that of *cutting*, whether wood or stones, compare חָצַב, חָטַב. There are in the cognate languages secondary significations, as Arabic غضب to be angry.) Hence עָצָב and עֹצֶב a carved image, עֶצֶב an earthen vessel.

(2) *to toil with pain*, *to suffer*, *to be grieved* (see עִצָּבוֹן, עַצֶּבֶת, עֹצֶב, עֶצֶב); used also of the mind, and in Kal trans. *to put in pain*, *to afflict*, 1 Ki. 1:6; 1 Ch. 4:10; Isa. 54:6.

Niphal, *to be pained*—(*a*) in body, followed by בְּ (with any thing), Ecc. 10:9.—(*b*) in mind, *to be afflicted*, *grieved*, Gen. 45:5; 1 Sam. 20:3; followed by אֶל (1 Sa. 20:34), and עַל (2 Sa. 19:3).

Piel—(1) *to form* (comp. Kal No. 1), Job 10:8.

(2) *to put to grief*, *to afflict* (comp. Kal No. 2), Isa. 63:10; Ps. 56:6.

Hiphil—(1) i. q. Kal No. 1, *to labour*; hence probably *to serve* (an idol), *to worship* (like the synonym. עָבַד), Jer. 44:19, לְהַעֲצִיבָה "to worship her" (the queen of heaven). Vulg. *ad colendum eam*. Others, *to make her*, i. e. her image (comp. Kal No. 1).

(2) i. q. Piel No. 2, *to grieve*, i. e. to provoke (God) to anger, Ps. 78:40.

Hithpael—(1) *to grieve* (oneself), Gen. 6:6.

(2) *to become angry*, Gen. 34:7. See Hiph. No. 2. Derived nouns, עָצָב...עַצֶּבֶת, and מַעֲצֵבָה.

עֲצַב Chald. part. pass. עֲצִיב *grieved*, *afflicted*, Dan. 6:21.

עָצָב only in plur. עֲצַבִּים, constr. עֲצַבֵּי *images of idols*, 1 Sa. 31:9; 2 Sa 5:21; Hos. 4:17 (see the root No. 1).

עָצֵב m. *workman*, *servant*. Plur. with suff. עַצְּבֵיהֶם (Dag. f. euphon.), Isa. 58:3. [In Thes. referred to the next art., No. 2.]

עֶצֶב and עֶצֶב m.—(1) *an earthen vessel*, Jer. 22:28, see Kal No. 1.

(2) *heavy* and *toilsome labour*, Prov. 10:22. Pl. עֲצָבִים labours, i. e. things done with toil, Prov.

5:10, לֶחֶם הָעֲצָבִים "bread obtained by toilsome labour;" Ps. 127:2.

(3) *pain*, such as of parturient women, Gen. 3:16; also *grief of mind, anger*, Prov. 15:1, דְּבַר עֶצֶב "a word pronounced with anger," a bitter, sharp word.

עֹצֶב m.—(1) *the image of an idol*, i. q. עָצָב Isa. 48:5; Ps. 139:24, דֶּרֶךְ עֹצֶב "worship of idols."

(2) *sorrow*, 1 Ch. 4:9; Isa. 14:3.

עִצָּבוֹן constr. עִצְּבוֹן, m.—(1) *hard* and *toilsome labour*, Gen. 3:17; 5:29.

(2) *pain, trouble*, Gen. 3:16, עִצְּבוֹנֵךְ וְהֵרֹנֵךְ "thy pain and thy conception;" Hendiadys for the pain of thy conception.

עַצֶּבֶת f. constr. עַצֶּבֶת (as if from עַצָּבָה), pl. constr. עַצְּבוֹת, with suff. עַצְּבוֹתָם, עַצְּבוֹתַי.

(1) *an idol*, Ps. 16:4.

(2) *pain*—(*a*) of body, Job 9:28.—(*b*) of mind, Ps. 147:3, מְחַבֵּשׁ לְעַצְּבוֹתָם "he binds up their pains," the wounds of their minds; Prov. 10:10; with the addition of לֵב Prov. 15:13.

עָצַד an unused root. Arab. عضد to cut with an axe. Hence מַעֲצָד.

עָצָה—(1) TO MAKE FIRM; hence *to shut*, specially the eyes, Prov. 16:30. Arab. غضا IV. id. Æth. ዐፀወ: to shut a door.

(2) i. q. Arab. عصا *to be hard, firm* (of a hard neck, contumacious), Conj. VIII. to grow hard; compare عصا staff, Hebr. עֵץ wood, and עֶצֶה bone, עֶצְיוֹן back-bone.

עָצֶה m. Lev. 3:9, *the back bone* (according to Onk., Arab. Erp.), or, as is preferred by Bochart, in Hieroz. i. p. 497, *os coccygis*, Arab. عصعص, either of which would be so called from hardness and firmness, see the root. Arab. عصا is the thigh bone, pl. the bones of the wings of birds.

I. **עֵצָה** f. of the noun עֵץ collect. *wood*, i. q. עֵצִים, used of materials [for building], Jer. 6:6; of odoriferous woods (עֲצַת נָפֶשׁ), Prov. 27:9.

II. **עֵצָה** constr. עֲצַת (from the root יָעַץ to counsel, for יְעָצָה), f.

(1) *counsel*—(*a*) which any one gives or receives, 2 Sam. 16:20; 1 Ki. 1:12; Ps. 119:24, אַנְשֵׁי עֲצָתִי "my counsellors." Used of predictions, Isa. 44:26, compare 41:28 (root No. 4).

(2) *counsel* which any one forms, Isa. 19:3; Hos. 10:6. עָשָׂה עֵצָה to execute a plan or counsel, Isa. 30:1. Especially used of the counsel or purpose of God, Job 38:2; Isa. 14:26; 46:11, אִישׁ עֲצָתִי "man of my counsel," whom I use as an instrument to execute my purpose.

(3) *counsel*, as the faculty of forming plans, i. e. *prudence, wisdom*, especially that of God, Isaiah 11:2; Pro. 8:14; 21:30; Jer. 32:19, גְּדֹל הָעֵצָה "of great wisdom;" 1 Ch. 12:19, בְּעֵצָה "having taken counsel," having consulted. Plur. עֵצוֹת once with suff. עֲצָתַיִךְ Isa. 47:13, *counsels*, Deu. 32:28; *cares*, Ps. 13:3.

עָצוּם m. (from the root עָצַם).—(1) *strong, robust, powerful*, used of a people, Gen. 18:18; Nu. 14:12; Deu. 4:38; of kings, Psalm 135:10. Plur. עֲצוּמִים *the strong, the mighty*, i. e. heroes, Prov. 18:18; Isa. 53:12; once *the powerful members* (of a lion), i. e. claws, teeth; Ps. 10:10, נָפַל בַּעֲצוּמָיו חֶלְכָּאִים "the wretched fall into his claws;" but others understand *the whelps* of the lion.

(2) *numerous*, Joel 1:6; Ps. 35:18.

עֶצְיוֹן גֶּבֶר ("the back bone of a man"), [*Ezion-geber*], pr. n. of a maritime city in Idumæa, situated on the Ælanitic gulf of the Red Sea, not far from Elath (see אֵילַת); whence Solomon's fleet sailed to Ophir. Called by the Greeks *Berenice;* see Jos. Antt. viii. 6, § 4. In the time of the Arab dominion عصيون: Nu. 33:35; Deu. 2:8; 1 Ki. 9:26; 22:49; Burckhardt's Travels in Syria, Germ. ed. p. 831.

עָצַל a root not used in Kal. (Arab. عطل to be at leisure, Conj. II., to leave, to neglect. The primary idea appears to be that of laxity and languor; compare חָדַל, דָּלַל, خطل).

NIPHAL, *to be slothful*, Jud. 18:9.

עָצֵל verbal adj. *slothful*, Prov. 6:6, 9; 13:4; 15:19.

עַצְלָה f. Prov. 19:15, and **עַצְלוּת** Prov. 31:27, *slothfulness*. Dual עֲצַלְתַּיִם *double*, i. e. very great *slothfulness*, Ecc. 10:18.

עָצַם—(1) prop. TO BIND, TO BIND FAST, TO TIE UP; as the eyes, Isa. 33:15; see Piel. (Arabic عصم IV., to tie up a skin bottle; and more commonly عصب to tie. It is kindred to the verbs זָמַם, צָמַם (צָמַד), also אָטַם, חָתַם, טָמַם). From the idea of tying (see קָשַׁר, גָּבַר) it is—

(2) intrans. once Med. E. עָצְמוּ (Ps. 38:20), *to be strong, powerful*, Gen. 26:16; *to become strong*, Exod. 1:7, 20; Dan. 8:8, 24; 11:23 (Arabic عظم to be great, of great importance; عظم greatness; عظيم great).

(3) *to be strong in number, to be numerous*, Ps. 38:20; 40:6, 13 (see עָצוּם).

PIEL, עִצֵּם—(1) i. q. Kal No. 1, Isa. 29:10.

(2) denom. from עֶצֶם *to break* or *to gnaw bones*, Jer. 50:17. Compare גֵּרֵם.

HIPHIL, *to make strong*, Ps. 105:24.

Derivatives [עָצוּם] עֶצֶם—עָצְמוֹת and תַּעֲצֻמוֹת.

עֶצֶם f.—(1) *bone;* so called from its firmness and strength; see the root No. 2. Arab. عظم, Gen. 2:23; Ex. 12:46; Num, 9:12, etc. Plur. עֲצָמִים constr. עַצְמֵי Ps. 6:3; 31:11; 32:3; more often also עֲצָמוֹת Ps. 51:10; Prov. 14:30; often used of the bones of the dead (compare כַּפּוֹת, יָדוֹת), Exod. 13:19; Josh. 24:32; 2 Samuel 21:12—14; 2 Kings 23:14, 18, 20.

(2) *body*, bodily form, Lam. 4:7.

(3) Followed by a genit.; it is used instead of the pronoun *itself* (compare syn. גֶּרֶם No. 3, and Arab. عين eye, himself); but only used of things, e. g. בְּעֶצֶם הַיּוֹם הַזֶּה in that very day, Gen. 7:13; 17:23, 26. Exod. 24:10, כְּעֶצֶם הַשָּׁמַיִם "as the heaven itself." Job 21:23, בְּעֶצֶם תֻּמּוֹ "in his uprightness itself."

(4) [*Ezem, Azem*], pr. n. of a town in the tribe of Simeon, Josh. 15:29; 19:3; 1 Ch. 4:29.

עֹצֶם m.—(1) *strength*, Deut. 8:17; Job 30:21.

(2) *body*, i. q. עֶצֶם No. 2, Ps. 139:15.

עָצְמָה f.—(1) *strength*, Isa. 40:29; 47:9.

(2) *multitude*, Nah. 3:9.

עַצְמוֹן ("robust"), [*Azmon*], pr. n. of a town on the southern boundary of Palestine, Nu. 34:4, 5; Josh. 15:4.

עֲצֻמוֹת f. *strengths, bulwarks*, used figuratively of arguments, with which disputants defend themselves, an image taken from a battle, Isaiah 41:21 (compare Job 13:12). Talmud. אתעצם to dispute, to contend with words; Arab. عصمة defence, guard.

עָצַן an unused root, prob. of similar power to עָצָה, עָצַם to be hard, firm. Hence—

עֶצֶן ἅπ. λεγόμ. 2 Samuel 23:8; prob. *a spear*, compare Arab. غصن a branch; see as to this passage under the word עֲדִין.

עָצַר fut. יַעְצֹר and יַעֲצֹר—(1) TO SHUT. (The primary idea is that of surrounding, enclosing; see the kindred roots אָצַר, אָזַר, חָצַר, and those which are there compared. Arab. عصر is, to prohibit, to refuse, غصر to hold back, to restrain, like the Heb. No. 2); e. g. to shut up heaven (so that it may not rain), Deu. 11:17; 2 Chron. 7:13; a woman, (so as not to bear,) Gen. 16:2; 20:18 (where it is construed with בְּעַד, see No. 3); comp. Isai. 66:9; also *to shut up* in prison, 2 Kings 17:4; Jer. 33:1; 36:5; 39:15. Followed by מִפְּנֵי 1 Ch. 12:1, עָצוּר מִפְּנֵי שָׁאוּל "shut up from the face of Saul," so that he might not see the face of Saul, or, "shut up at home for fear of Saul" (compare عصر IV. to keep oneself at home).

(2) *to hold back, to detain* any one any where, 1 Kings 18:44; Jud. 13:16; followed by לְ 2 Kings 14:26; followed by בְּ Job 12:15, יַעְצֹר בַּמַּיִם "he will withhold the waters." Job 4:2, עְצֹר בְּמִלִּין "to restrain words." Job 29:9. There is a peculiar phrase only used in the later Hebrew, עָצַר כֹּחַ *to restrain strength, to be strong*, Dan. 10:8, 16; 11:6; 2 Chron. 13:20; followed by לְ *to have ability* to do any thing, *to be able*, 1 Ch. 29:14; 2 Ch. 2:5; 22:9; and even without כֹּחַ 2 Ch. 20:37; 14:10.

(3) *to restrain by rule, to rule*, followed by בְּ 1 Sa. 9:17. See עֶצֶר.

NIPHAL—(1) *to be shut up* (used of heaven), 1 Ki. 8:35; 2 Ch. 6:26.

(2) *to be restrained, hindered*, Nu. 17:13, 15; 2 Sa. 24:21, 25; Ps. 106:30.

(3) *to be gathered together* (from the idea of restraining, compelling, see עֲצָרָה), especially to a festival (עֲצָרָה). 1 Samuel 21:8, נֶעְצָר לִפְנֵי יְהוָה "gathered [Engl. Ver. detained] before Jehovah."

Hence are derived the three following nouns, also מַעְצָר, מַעְצוֹר.

עֶצֶר m. *dominion, rule*, Judges 18:7, יוֹרֵשׁ עֶצֶר "(no one) holding rule," none of the great ones, rulers of the people. [In Thes. the signification given is *riches*.]

עֹצֶר m.—(1) *shutting up, restraint*. Prov. 30:16, עֹצֶר רָחַם "the shutting up of (the) womb," for a barren woman.

(2) *oppression, vexation*, Psa. 107:39; Isaiah 53:8.

עֲצָרָה and more often **עֲצֶרֶת** fem. *an assembly*

(see the root Niph. No. 3), Jerem. 9:1; especially *an assembly of people* for the keeping of festivals, πανήγυρις, Joel 1:14; 2 Ki. 10:20; Am. 5:21; Isa. 1:13; specially such as were convened on the seventh day of the passover, and the eighth of the feast of tabernacles, i. q. מִקְרָא קֹדֶשׁ Levit. 23:36. Compare Nu. 29:35; Deu. 16:8; 2 Ch. 7:9; Neh. 8:18; and Arab. جمعة an assembly, more fully يوم الجمعة the day of the assembly, used for Friday, as being the Mahommedan festival day. The signification of *gathering together*, or *assembly* (which had already been adopted by Simonis, Arc. Formarum, p. 180), is more largely defended as belonging to this word, in my larger Lex. p. 885, against Iken (Dissert. Philol. Theol., page 49—54), and J. D. Michaëlis in Supplemm. h. v., who make the primary idea to be that of *restraint from work*. Rosenmüller assents to my opinion (who, in his first and second edition, followed Iken), on Lev. 23:36, ed. 3; so also Winer.

עָקַב fut. יַעְקֹב—(1) i. q. عقب TO BE BEHIND, TO COME FROM BEHIND, hence עָקֵב heel. (So it is commonly taken; but it is worth while for etymologists to inquire, whether the primary idea be not that of *being elevated*, like a mound, arched vault, heap, so that it may be kindred to the roots קָבַב, גָּבַב. Hence עֹקֶב عقبة an ascent, and עָקֵב heel, so called from the form; from the heel may be taken the other ideas of *hindmost*, *last*, etc.).

(2) denom. from עָקֵב *to take hold of* any one's *heel*. Hos. 12:4, בַּבֶּטֶן עָקַב אֶת־אָחִיו "in the womb he took his brother by the heel," compare אֹחֶזֶת בַּעֲקֵב Gen. 25:26. Especially to throw any one down, *to trip one up*. Hence—

(3) *to supplant, to circumvent, to defraud*, Gen. 27:36; Jer. 9:3.

PIEL, *to hold back, to retard*, Job 37:4.

Derivatives, עָקֵב—עָקְבָה, and the pr. n. יַעֲקֹב, יַעֲקֹבָה, עַקּוּב.

עָקֵב constr. עֲקֵב, plur. constr. עִקְבֵי (in some printed copies עִקְּבֵי with Dag. euphon.) m.

(1) *the heel*—(*a*) of men, Gen. 3:15; Psa. 56:7; Job 18:9; Jer. 13:22; Cant. 1:8.—(*b*) of horses, *the hoof*, Gen. 49:17; Jud. 5:22.

(2) metaph. *the extreme rear* of an army, Josh. 8:13; Gen. 49:19.

(3) plur. עֲקֵבוֹת *prints* (of the heel or foot), Psa. 77:20; 89:52 (compare Cant. 1:8).

(4) verbal adj. of the root No. 3, *a lier in wait*, Ps. 49:6.

עָקֹב m.—(1) *a hill, acclivity*, i. q. Arab. عقبة Æth. ዐቀብ: Isa. 40:4. (A hill is said to be so called from its retarding and keeping back those who go up, but see the remarks on the root No. 1).

(2) adj. *fraudulent, deceitful*, Jer. 17:9.

(3) adj. denom. from עָקֵב No. 3. Hos. 6:8, עֲקֻבָּה מִדָּם "trodden (trampled) in blood," i. e. full of bloody footprints.

עֵקֶב m.—(1) *the end, the latter part of anything* (Arab. عقب); also as an adv. *unto the end, continually*, Ps. 119:33, 112.

(2) *wages, reward*, as if the end, the result of labour; compare λοισθήϊα, reward, from λοῖσθος, last. Ps. 19:12; Pro. 22:4. And so עַל־עֵקֶב Psal. 40:16; 70:4; and עֵקֶב Isa. 5:23, in reward of, i. e. *on account of;* and as a conj. *because that, because*, Num. 14:24; Deu. 7:12; fully עֵקֶב אֲשֶׁר Gen. 26:5, and עֵקֶב כִּי Am. 4:12.

עָקְבָה (ב without Dagesh, for עָקְּבָה, comp. סַלְּכָה), f. *fraud, wiles*, 2 Ki. 10:19.

עָקַד fut. יַעְקֹד, Arabic عقد TO BIND, Gen. 22:9. (Kindred roots are אָגַד, אָבַד, which see). Hence—

עָקֹד pl. עֲקֻדִּים, adj. *striated, banded*, pr. marked with stripes (gestreift), compare חָבַר No. 3, Gen. 30: 35, seq.; 31:8, seqq.

עָקָה an unused root, see מוּעָקָה.

עָקָה f. *oppression*, Ps. 55:4, from the root עוּק.

עַקּוּב ("insidious," i. q. יַעֲקֹב), [*Akkub*], pr. n. m.—(1) 1 Ch. 3:24.

(2) 1 Ch. 9:17; Ezr. 2:42; Neh. 7:45; 8:7; 11: 19; 12:25.—(3) Ezr. 2:45.

עָקַל not used in Kal; TO TWIST, TO WREST, TO PERVERT (compare as to the primary stock, *kl, gl*, page CLXII, B).

PUAL, part. *perverted*, Hab. 1:4. (Syr. ܥܩܠ to pervert, Arab. عقل to bind together.) Hence—

עֲקַלְקַל adj. *tortuous, crooked*. Judges 5:6, אֳרָחוֹת עֲקַלְקַלּוֹת "crooked ways," i. e. devious, and unfrequented; and without the subst. עֲקַלְקַלּוֹת Psal. 125:5, id.

עֲקַלָּתוֹן adj. (from an unused subst. עֲקַלָּה, and with the adj. termination וֹן), *tortuous*, an epith. of the serpent, Isa. 27:1.

עָקַן an unused root; perhaps i. q. עָקַל, and Aram. עֲקַם *to twist, to wrest;* whence—

עָקָן [*Akan*], pr. n. m. Gen. 36:27, for which there is יַעֲקָן Nu. 33:31; Deu. 10:6; 1 Ch. 1:42.

עָקַר—(1) TO ROOT OUT, TO PLUCK UP (a plant), Ecc. 3:2. (Syr. and Ch. id. The primary syllable is קר; compare the kindred roots נָקַר, קוּר; also בּוּר, אָכַר, כָּרָה.) Hence—

(2) i. q. Arab. عَقَرَ *to be barren*, prop. to have the testicles extirpated; compare the remarks on סָרִים.

NIPHAL, *to be overthrown* (as a city), Zeph. 2:4.

PIEL, *to hamstring* or *hough* a horse, by which the animal is rendered useless and unfit for work, Josh. 11:6, 9; 2 Sam. 8:4; 1 Ch. 18:4; a bull, Gen. 49:6. LXX. νευροκοπεῖν. It was anciently the practice of victors (and still is the case), thus to treat the horses taken in battle, when they cannot carry them away with them; Germ. dem Pferde die Flechsen abhauen. (Arab. عَقَرَ id.)

עֲקַר Ch. *to root up:*—ITHPEAL pass. Dan. 7:8.

עָקָר m. עֲקָרָה, עֲקֶרֶת f. *barren*, used both of the male and female (as to the origin, see the root No. 2), Gen. 11:30; 25:21; 29:31; Deut. 7:14. (Syr and Arab. id.)

עֵקֶר m.—(1) prop. *a root* (Arab. عُقْر, Ch. עִקַּר); hence *a shoot* (see שֹׁרֶשׁ), metaph. used of a man of a foreign race, who had settled in the Holy Land, Lev. 25:47.

(2) [*Eker*], pr. n. m. 1 Ch. 2:27.

עִקַּר constr. עִקַּר m. Chald. *stock, trunk*, Dan. 4:12, 20.

עַקְרָב pl. עַקְרַבִּים m.—(1) *a scorpion*, Eze. 2:6. (Arab. عَقْرَب id. To this corresponds the Greek σκόρπιος, the breathing being changed into sibilant; compare עָקַל σκόλιος.) It appears to be blended from עָקַר, عقر to wound, and עָקֵב the heel. See also מַעֲלֵה־עַקְרַבִּים.

(2) a kind of *scourge*, furnished with sharp points, 1 Ki. 12:11, 14; 2 Ch. 10:11, 14. So in Lat. *scorpio*, according to Isidore (Origg. v. 27), is *virga nodosa et aculeata.*

עֶקְרוֹן ("eradication," compare Zeph. 2:4), [*Ekron*], pr. n. of one of the five principal cities of the Philistines, situated in the northern part of the land of the Philistines, first assigned to the tribe of Judah (Josh. 15:45), afterwards to the Danites (Josh. 19:43), Josh. 13:3; 15:11; 19:43; Jud. 1:18; 1 Sa. 5:10; 2 Ki. 1:2. LXX. Ἀκκαρών, Ἀκαρών [Perhaps now called 'Akir, عاقر, Rob. iii. 22]. Gent. noun, עֶקְרֹנִי Josh. 13:3; 1 Sa. 5:10.

עָקַשׁ TO TWIST, TO PERVERT. Arab. عَقَشَ and عَقَصَ id. Metaph. *to pervert* any one, in a forensic sense, is i. q. to pervert or wrest his cause, Job 9:20, "(although) I were upright וַיַּעְקְשֵׁנִי (God) would pervert my cause" (in the other hemistich יַרְשִׁיעֵנִי would declare me guilty).

PIEL id. *to pervert*, Mic. 3:9. *To pervert one's ways* is i. q. to act perversely, Isa. 59:8; Pro. 10:9.

NIPHAL, pass. *to be perverse.* Part. נֶעְקַשׁ דְּרָכַיִם whose ways are perverse, Prov. 28:18.

Derivatives, עִקֵּשׁ, עִקְּשׁוּת, מַעֲקַשִּׁים.

עִקֵּשׁ adj. m.—(1) *perverse.* לֵבָב עִקֵּשׁ a perverse heart, Ps. 101:4, and vice versâ עִקְּשׁ־לֵבָב a man perverse of mind, Prov. 11:20; 17:20. עִקֵּשׁ שְׂפָתָיו perverse in lips, i. e. a man of fraudulent speech, Prov. 19:1. Absol. *deceitful, false*, Deu. 32:5; Ps. 18:27; Prov. 8:8.

(2) [*Ikkesh*], pr. n. m. 2 Sam. 23:26. Hence—

עִקְּשׁוּת f. with the addition of פֶּה *perverseness* of mouth, i. e. fraudulent, deceitful speech, Pro. 4:24; 6:12, compare 19:1.

עָר m.—(1) i. q. עִיר *a city*, which see (hence pl. עָרִים). In sing. עָר Num. 21:15; Deut. 2:9, and fully עָר־מוֹאָב (city of Moab), Num. 21:28; Isa. 15:1, pr. n. of the metropolis of Moab, situated on the southern shore of Arnon, Gr. Ἀρεόπολις (which those who did not know the true origin, rendered *city of Mars*); Abulfeda ماب and الربة, now called *Rabba*. See Relandi Palæstina, p. 577; Burckhardt's Reise nach Syrien, p. 640.

(2) *an enemy*, see the root עיר No. 2, 1 Sa. 28:16. Plur. Ps. 9:7; 139:20.

עָר Ch. i. q. Heb. No. 2, Dan. 4:16.

עֵר ("watcher"), [*Er*], pr. n.—(1) of a son of Judah, Gen. 38:3; 46:12.—(2) 1 Ch. 4:21.

I. **עָרַב**—(1) pr. TO MIX, like the Ch. and Syr. (kindred to אָרַג to interweave), see Hithp., also *to weave*, whence עֵרֶב No. I, woof.

(2) *to exchange* articles of traffic, hence *to traffic*, to barter, Eze. 27:9, 27; whence מַעֲרָב.

(3) *to become surety* for any one, followed by an

acc. of pers. (pr. *to interchange* with him, to succeed in his place); e. g.—(*a*) to be surety for the life of another, Gen. 43:9; 44:32. Job 17:3, עָרְבֵנִי עִמָּךְ "be surety for me with thee," i. e. in the cause which I have with thee. Isaiah 38:14, עָרְבֵנִי "be surety for me (O Lord)," i. e. take me under thy protection. Ps. 119:122.—(*b*) to be surety, to be liable for another's debt, Proverbs 11:15; 20:16; 27:13; followed by לְ Prov. 6:1; and לִפְנֵי Prov. 17:18. (Syr. ܥܪܒ id.; Arab. عراب a vessel).

Derivatives, תַּעֲרֻבָה, עֲרֻבָּה.

(4) *to pledge, to give in pledge*, followed by an acc. of the thing. (Arab. عرب Conj. II., IV., to give a pledge). Neh. 5:3. Metaph. ערב את לבו to pledge one's life, i. e. to expose it to most imminent danger, Jer. 30:21. But this may also be rendered, to be surety for his life; compare No. 3.

Derivative, עֵרָבוֹן.

(5) Med. E and fut. A, intrans. *to be sweet, pleasant* (perhaps well mixed, compare No. 1), followed by לְ of pers., e. g. sleep, Prov. 3:24, sacrifices, gifts, Jer. 6:20; followed by עַל Ps. 104:34. Eze. 16:37, אֲשֶׁר עָרַבְתְּ עֲלֵיהֶם "whom thou hast pleased." Compare adj. עָרֵב sweet.

(6) From the notion of sweetness is perhaps derived the signification of *sucking* (comp. מָצָה, מָצַץ), whence עָרֹב a dog-fly, from its sucking the blood of men and animals; compare Arab. عرب which in the Kamûs (page 125, line 11) is explained اكل to eat.

HITHPAEL—(1) *to mingle oneself*, followed by בְּ, in any thing, Pro. 14:10.

(2) *to intermingle* with any one *in fellowship* (sich mit jemandem einlassen), specially to be familiar with, followed by בְּ Ps. 106:35; followed by לְ Prov. 20:19; followed by עִם Prov. 24:21; to enter into marriage, followed by בְּ Ezra 9:2; to enter into combat, followed by אֶת *with* any one, Isa. 36:8; 2 Ki. 18:23.

For the derived nouns see under the several significations.

II. עָרַב TO SET, as the sun (Syr. and Æth. ዐረበ: id. Arab. غرب to depart far away, to wander). Hence, *to draw towards evening*, Jud. 19:9. Metaph. Isaiah 24:11, עָרְבָה כָּל־שִׂמְחָה "all joy has set."

HIPHIL, *to do at evening*. Inf. הַעֲרֵב doing (so) at evening; adv. *at evening* (compare הַשְׁכֵּם in the morning), 1 Sa. 17:16.

Derivatives, עֶרֶב No. II, עֲרָב No. I, מַעֲרָב No. II.

III. עָרַב i. q. חָרֵב, Æth. (transp.) ዐበረ: *to be arid, sterile, dry*. Hence עֲרָבָה, and pr. n. עֲרָב Arabia.

IV. עָרַב i. q. Arab. عرب to be whitish, whitening, whence مغرب whitish, a man with white eyelashes, غرب whiteness of the eyelashes, silver, also willow. Hence Heb. עֲרָב willow, so called from its whitish leaves. [In Thes. this is joined with No. II.]

עֲרַב Ch. *to mix, to mingle*. PAEL, Dan. 2:43. ITHPAEL, pass. ibid.

עָרֵב *sweet, pleasant*, Prov. 20:17; Cant. 2:14. See the verb No. I. 5.

עָרֹב m., a species of fly, gad-fly, very troublesome to persons; so called from sucking (blood); see the root No. I. 6; Ex. 8:17, seqq.; Ps. 78:45; 105:31. LXX κυνόμυια, dog-fly, which is described by Philo, who supposes its name to be from its boldness, De Vita Mosis, t. ii. p. 101, ed. Mangeii. Almost all the Hebrew interpreters understand it to be *a collection* of noxious beasts, as if a miscellaneous swarm (from ערב in the signification of mixing); and so Aqu. πάμμυια; Jerome, *omne genus muscarum;* Luth. allerley Ungeziefer; but עָרֹב must denote some particular creature, as is all but manifest from the passage, Exod. 8:25, 27. Oedmann (Verm. Sammlungen II. p. 150) understands *blatta orientalis;* called in Dutch and German Kakerlacke; but which is a creature that rather devours things than stings men; contrary to the express words of Exod. 8:17.

עֲרָב f., 2 Chron. 9:14; and עֲרַב Isa. 21:13; Jer. 25:24; Eze. 27:21; pr. name *Arabia* (عرب); so called from its aridity and sterility (see the root No. III). Gent. noun is עַרְבִי *an Arabian*, Isa. 13:20; Jer. 3:2; also עֲרָבִי Neh. 2:19; plur. עַרְבִים *Arabians*, 2 Chron. 21:16; 22:1; and עַרְבִיאִים 2 Chron. 17:11; always used of Nomadic tribes, Isa., Jer. loc. cit. Also the name *Arabia* is not used to designate that large peninsula which geographers call by this name, but a tract of country of no very large extent, to the east and south of Palestine, as far as the Red Sea. So Eusebius says of the Midianites, κεῖται ἐπέκεινα τῆς Ἀραβίας πρὸς νότον ἐν ἐρήμῳ τῶν Σαρακήνων τῆς ἐρυθρᾶς θαλάσσης ἐπ' ἀνατολάς. Of no wider extent is Arabia in the New. Test. (Gal. 1:17; 4:25). See my remarks on Isa. 21:13.

עֵרֶב—(I) *woof*, Levit. 13:48—59. See the root No. I. 1.

(II) coll. *strangers, aliens;* from the root עָרַב No. II.; compare غرب to wander; غريب a wanderer, Ex. 12:38; Neh. 13:3. With the art. it is written הָעֵרֶב; see עָרַב No. I. 2.

עֶרֶב—(I)—(1) *evening* (m. and fem., 1 Sam. 20:5); from the root עָרַב No. II. בָּעֶרֶב Gen. 19:1; 29:23; לְעֵת עֶרֶב Gen. 8:11; 24:11; עֶרֶב (acc.) Exod. 16:6; poet. לָעֶרֶב Psalm 59:7, 15; 90:6; Gen. 49:27, *at evening*. Plur. עַרְבוֹת Jerem. 5:6. Dual. עַרְבַּיִם the two evenings; only in the phrase בֵּין הָעַרְבַּיִם between the two evenings, Ex. 16:12; 30:8; used as marking the space of time during which the paschal lamb was slain, Ex. 12:6; Lev. 23:5; Num. 9:3; and the evening sacrifice was offered, Ex. 29:39, 41; Num. 28:4; i. e. according to the opinion of the Karaites and Samaritans (which is favoured by the words of Deut. 16:6), the time between sunset and deep twilight. The Pharisees, however (see Joseph. Bellum Jud. vi. 9, § 3), and the Rabbinists considered the time when the sun began to descend to be called the first evening (Arab. مسى little evening; عشيا when it begins to draw towards evening; Gr. δείλη πρωΐα); and the second evening to be the real sunset (Gr. δείλη ὀψία). See Bochart, Hieroz., t. I. p. 559. Compare, as to the double morning, Pococke ad Carm. Tograi, p. 71; and Hebr. pr. n. שַׁחֲרַיִם.

(2) i. q. עֵרֶב No. II, *foreigners, strangers;* hence מַלְכֵי הָעֶרֶב *foreign kings*, who made alliance with the Israelites, 1 Ki. 10:15; and so also elsewhere of *auxiliary forces*, Jer. 25:20; 50:37; Eze. 30:5.

(II) only in pl. עֲרָבִים, const. עַרְבֵי m. *willow* (Arab. غرب), so called from its whitish leaves, see the root No. IV. Isa. 44:4; Job 40:22; Ps. 137:2 (where the *Salix Babylonica*, Linn. is to be understood, with its pendulous foliage, a symbol of grief and mourning; Germ. Trauerweide, *weeping willow*). Isa. 15:7, נַחַל הָעֲרָבִים "the brook of willows" (comp. Job 40:22) in Moab, i. e. either وادى الاحسا, on the borders of the provinces of Karrak (i. e. ancient Moab) and Jebâl (i. e. Idumæa), see Burckhardt's Travels, page 674; or else the brook זֶרֶד (which see), near the town of Karrak, where Burckhardt, loc. cit. page 643, mentions a fountain of willows, عين صفصاف.

עֹרֵב pl. עֹרְבִים m.—(1) *a raven*. (Arab. غراب a raven, a crow; compare the Lat. *corvus*. No root is to be sought in the Phœnicio-Shemitic languages ["thus called from its black colour"], but to this answers the Sanscr. *kârawa*. The letters *b* and *v* are shewn not to belong to the root by the Gr. κόραξ and apparently Lat. *cornix*.) Gen. 8:7; Isa. 34:11; Psalm 147:9. It is sometimes of wider extent, and comprehends kindred species of birds, specially *the crows*, see Lev. 11:15; Deu. 14:14.

(2) [*Oreb*], pr. n. of a prince of the Midianites, Jud. 7:25; 8:3; Psal. 83:12; from whom a certain rock beyond Jordan took its name, Jud. 7:25; Isa. 10:26.

עֲרָבָה f. *an arid, sterile region, a desert* (see the root No. IV), Job 24:5; Isa. 33:9; 35:1; 51:3; Jer. 50:12; 51:43. With the art., הָעֲרָבָה is that low region into which the valley of the Jordan (الغور) runs near Jericho, and which extends as far as the Ælanitic gulf, Deut. 1:1; 2:8; Josh. 12:1; 2 Sam. 4:7; 2 Ki. 25:4; in which are the Dead Sea (hence called יָם הָעֲרָבָה *the sea of the desert*, Deut. 4:49; Josh. 3:16; 12:3; 2 Ki. 14:25) and the brook Kedron, or נַחַל הָעֲרָבָה the stream of the desert, Am. 6:14; comp. 2 Ki. 14:25, also עַרְבוֹת יְרֵחוֹ the plains of Jericho, Josh. 5:10; 2 Ki. 25:5; and עַרְבוֹת מוֹאָב, see מוֹאָב.

(2) pr. n. of a town in the tribe of Benjamin, fully called בֵּית הָעֲרָבָה; see בַּיִת, letter *kk*.

עֲרֻבָּה fem.—(1) *surety, security*, Prov. 17:18 (see עָרַב I, 3).

(2) *a pledge* (see עָרַב No. I, 4). 1 Sam. 17:18, וְאֶת־עֲרֻבָּתָם תִּקָּח "and bring a pledge from them."

עֵרָבוֹן m. *a pledge*, Gen. 38:17, 18, 20 (see עָרַב No. I, 4). Arab. عربون, عربان id. Hence ἀῤῥαβών, *arrhabo*, a word peculiar to traders, which the Greeks and Romans seem to have borrowed from the Phœnicians, the originators of traffic.

עַרְבִי, עֲרָבִי *an Arabian*, see עֲרָב.

עַרְבָתִי [*Arbathite*], Gent. n. of the word עֲרָבָה No. 3, which see; 2 Sa. 23:31.

עָרַג fut. יַעֲרֹג—(1) TO ASCEND, i. q. Arabic عرج, Æthiop. OC7: see עֲרוּגָה.

(2) followed by עַל and אֶל *to desire* anything, as if נָשָׂא נֶפֶשׁ עַל. (Arab. Conj. II. to be bent, or intent upon anything). Ps. 42:2; Joel 1:20. The opinion of the Hebrew writers is that the word ערג properly expresses the cry of the deer, which is applied also to domestic animals, Joel loc. cit. (the Syriac also renders it in both places ܓܥܐ), but this is not soo

firmed by the use of the cognate languages; although we may compare it with Gr. onomatop. ὠρύω, ὠρυγή. But see the derivative עֲרוּגָה. More is said on this subject by Bochart, Hieroz. part i. page 883.

עָרַד an unused root; Arab. عرد Conj. II. *to flee* (comp. the kindred חָרַד); Syr. Ethp. *to be untamed.* Hence עָרוֹד, Ch. עֲרָד wild ass.

עֲרָד [*Arad*], pr. n.—(1) (for בֵּית עֲרָד), a town of the Canaanites, in the southern part of Palestine, Nu. 21:1; 33:40; Josh. 12:14 [situated apparently at Tel 'Arâd تل عراد Rob. ii. 473].—(2) m. 1 Chr. 8:15.

עֲרָד m. Ch. i. q. עָרוֹד *wild ass*, Dan. 5:21.

עָרָה TO BE NAKED; not used in Kal. Arabic عرى id. The primary idea appears to be that of *plucking out* (compare אָרָה) plants, hairs, etc.; hence to bare, bald, devoid of plants and trees; compare מַעֲרָה, תַּעַר. Kindred roots are עָרַם and perhaps עָרַף No. II.

Piel עֵרָה, fut. conv. וַתְּעַר—(1) *to make naked, to uncover*, e. g. pudenda, Isa. 3:17, a shield (on which there had been a covering), Isai. 22:6; Zeph. 2:14, אַרְזָה עֵרָה "he uncovers the cedar work," makes the walls naked by removing the cedar wainscotting.

(2) to lay naked (the foundation of a house), i. e. *to overthrow* a house, Psal. 137:7. Inf. עָרוֹת Hab. 3:13. (Compare גִּלָּה, גָּלָה Ezek. 13:14; Mic. 1:6.) Hence—

(3) *to empty* a vessel, *to pour it out* (in doing which its bottom is laid bare), Gen. 24:20; 2 Chr. 24:11. Ps. 141:8, אַל תְּעַר נַפְשִׁי "pour not out my soul," i. e. pour not out my blood. Compare Hiph. No. 2.

Hiphil—(1) *to make naked, to uncover*, e. g. pudenda, Lev. 20:18, 19.

(2) *to pour out.* Isaiah 53:12, הֶעֱרָה לַמָּוֶת נַפְשׁוֹ "he hath poured out his soul unto death," he delivered himself to death. (Arab. اسال نفسه to pour out, i. e. to give up one's life or soul; Syr. ܐܫܕ ܢܦܫܗ, Gr. παραβάλλεσθαι, whence *parabolanus*).

Niphal, pass. of Hiph. No. 2, *to be poured out*, Isa. 32:15.

Hithpael—(1) *to make oneself naked, to uncover oneself*, Lam. 4:21.

(2) *to pour oneself out, to spread oneself* (used of a wide spreading tree), Ps. 37:35.

Derived nouns, תַּעַר, מַעֲרָה, מַעַר, עֶרְיָה, עֶרְוָה, עָרָה, and pr. n. מַעֲרָת.

עָרָה plur. עָרוֹת f., Isaiah 19:7; *a naked* or *bare place;* i. e. destitute of trees (see מַעַר, מַעֲרָה); here used of the grassy places on the banks of the Nile.

עֲרוּגָה f. Cant. 5:13; 6:2; Eze. 17:7, 10; *areola, bed* of a garden or vineyard, raised up in the middle (erhöhtes Gartenbeet, Blumenberg; from the root עָרַג). So the old interpreters. Others understand it to be *a ladder, trellis*, for training plants against. Compare Arab. معرج a ladder; but the former explanation is preferable.

עָרוֹד m. *the wild ass*, Job 39:5. Chald. עֲרָד id.; in the Targg. for the Hebr. פֶּרֶא. Root עָרַד.

עֶרְוָה f. (from the root עָרָה)—(1) *nakedness*, Hos. 2:11; metaph. עֶרְוַת הָאָרֶץ *the nakedness of the land;* i. e. a part of the land unfortified, easy of access; Arabic عورة (τεῖχος ἐγυμνώθη, Hom. Il. xii. 399), Gen. 42:9, 12.

(2) *pudenda;* especially *when naked*, Gen. 9:22, 23; 1 Sam. 20:30. עֶרְוַת אָבִיו the nakedness of one's father; i. e. the nakedness of one's father's wife, Lev. 20:11; compare Lev. 18:8, 16.

(3) *shame, filthiness.* עֶרְוַת דָּבָר anything unclean (excrement), Deu. 23:15, (any defect found in a woman) Deut. 24:1; also *ignominy, dishonour.* Isa. 20:4, עֶרְוַת מִצְרָיִם "the dishonour of Egypt."

עַרְוָה Chald., *emptying;* hence *loss* (of the king), Ezr. 4:14. See the Hebrew root Piel No. 3.

עָרוֹם, עָרֹם plur. עֲרוּמִּים, f. עֲרֻמָּה, adj. *naked*, Job 1:21. But naked is also used for—(*a*) *ragged, badly clad*, Job 22:6; 24:7, 10; Isa. 58:7; comp. Gr. γυμνός, James 2:15; and as to the Lat. *nudus* Seneca, De Benef., 5:13; Arabic مسلوخ stripped, ill-clad.—(*b*) used of one who, having taken off his mantle, goes only clad in his tunic (כְּתֹנֶת), 1 Sam. 19:24; Isa. 20:2. Compare John 21:7; Virg. Georg. I. 229, and the note of J. H. Voss. Aurel. Vict. cap. 17. Root עָרַם No. I. 1.

עָרוּם m.—(1) *crafty*, Gen. 3:1; Job 5:12; 15:5.

(2) in a good sense, *prudent, cautious*, Prov. 12:16, 23; from the root עָרַם No. I. 2.

עֵרוֹם see עֵירֹם.

עֲרוֹעֵר and עֲרֹעֵר (from the root עָרַר; like קְלֹקֵל from the root קָלַל; تلاتل from the root تل)

(1) proban. i. q. עַרְעָר prop. *naked;* hence *needy, outcast*, Jer. 48:6 (compare Jer. 17:6). LXX. ὄνος ἄγριος (עָרוֹד); Vulgate *myrica* (compare Arab. عرعر juniper, Wachholder).

(2) [*Aroer*], pr. n.—(*a*) of a town on the northern bank of the river Arnon, Deut. 2:36; 3:12; 4:48; Josh. 12:2; 13:16; which belonged to Moab, Jer. 48:19; another form is עֲרוֹעֵר Jud. 11:26. Its ruins still bear the ancient name (عرعاير); see Burckhardt's Travels in Syria, p. 633. Different from this is—(*b*) another further north, over against Rabbath Ammon (Josh. 13:25), situated on the river of Gad; i. e. an arm of Jabbok, 2 Sam. 24:5; built by the Gadites, Num. 32:34; Isa. 17:2 (see my observations on the passage).—(*c*) a town of the tribe of Judah, 1 Sam. 30:28. Gent. n. עֲרֹעֵרִי 1 Ch. 11:44.

עָרוּץ, in other copies עָרוּץ something *horrid, horror* (from the root עָרַץ No. I). Job 30:6, בַּעֲרוּץ נְחָלִים "in the horror of the valleys," i. e. in the horrid valleys.

עֵרִי (for עֵרִיָּה "guarding," i. e. "worshipping Jehovah"), [*Eri*], pr. n. of a son of Gadi, Gen. 46:16. [Patron. id., Nu. 26:16.]

עֶרְיָה i. q. עֶרְוָה f. *nakedness, want.* Eze. 16:7, וְאַתְּ עֵרֹם וְעֶרְיָה "and thou (wast) naked and want," i. e. in want. Hab. 3:9, עֶרְיָה תֵעוֹר "shall be made naked with nakedness."

עֲרִיסָה only in plur. וֹת— Num. 15:20, 21; Neh. 10:38; Ezek. 44:30; *coarse meal, polenta* (Gries, Grütze) comp. Talmud עָרְסָן polenta made from barley, pearl barley. Syriac ܥܪܣܢ id. [see Thes.], also a drink made of it. Root עָרַס which see. LXX., Vulg., Num., φύραμα, *pulmentum.* Neh., Eze. σῖτος, *cibus.*

עֲרִיפִים masc. pl. *clouds, heaven* (from the root עָרַף to drop down), Isa. 5:30; Syr. and Vulg. *caligo.* Compare the quadrilitt. עֲרָפֶל.

עָרִיץ (with Kametz impure for עֲרִיץ) adj. and subst. pr. *terrifying, causing fear;* hence—(1) *very powerful*, used of God, Jerem. 20:11; of powerful nations, Isa. 25:3.

(2) in a bad sense, *violent, fierce*, Psa. 37:35; Isa. 13:11; 25:3; Job 15:20; 27:13. Eze. 28:7, עָרִיצֵי גוֹיִם "violent nations;" 30:11; 31:12; 32:12.

עֲרִירִי plur. עֲרִירִים adj. *solitary, desolate*, hence *void of offspring*, Gen. 15:2; Levit. 20:20, 21 Jer. 22:30; from the root עָרַר No. 2.

עָרַךְ fut. יַעֲרֹךְ TO ARRANGE IN ORDER, OR IN A ROW, TO PUT IN ORDER, Germ. reihen, richten, Gr. τάσσω, τάττω (kindred to אָרַךְ to stretch out in a straight line, to extend, and in the Indo-Germanic languages, Reihe (Reige, Riege), reihen, intens. recken, *rego* (not for *reago*, as some suppose), *regula, rectus*, also *rigeo*, starr seyn, *rigor*, gerade Linie), e. g. to arrange wood upon an altar, Gen. 22:9; Lev. 1:7; loaves upon the holy table, 24:8 (compare מַעֲרֶכֶת No. 2); also *to lay out, to set in order* (zurichten), a table for a meal, Prov. 9:2; Isa. 21:5; 65:11; an altar, Nu. 23:4, the holy candlestick, Exod. 27:21; Levit. 24:3, 4; arms for a battle, Jer. 46:3. Specially it is used—(*a*) עָרַךְ מִלְחָמָה to put the battle in array, Jud. 20:20, 22; followed by אֵת and לִקְרַאת against any one, 1 Sa. 17:2; Gen. 14:8. Part. עֹרְכֵי מִלְחָמָה 1 Chr. 12:33, 35; and עָרוּךְ מִלְחָמָה Joel 2:5, set in array for battle. Without the word מִלְחָמָה id., Jud. 20:30, 33; 1 Sam. 4:2; 17:21; followed עַל, לְ, לִקְרַאת against any one, 2 Sa. 10:9, 10; 10:17; Jer. 50:9, 14. Part. עָרוּךְ set in array (for battle), Jer. 6:23; 50:42. Job 6:4, יַעַרְכוּנִי for יַעַרְכוּ לִי "they set (the battle) in array against me;" Job 33:5.—(*b*) עָרַךְ מִלִּים to arrange words, to utter them, followed by אֶל against any one, Job 32:14; also without מִלִּים. Job 37:19, לֹא נַעֲרֹךְ מִפְּנֵי־חֹשֶׁךְ "we cannot set in order by reason of darkness," i. e ignorance. Followed by לְ to direct words to any one Isa. 44:7; and ellipt. Psal. 5:4, בֹּקֶר אֶעֱרָךְ־לְךָ "in the morning I will direct (my words) to thee."—(*c*) עָרַךְ מִשְׁפָּט *to set in order a cause* in a court of Justice, Job 13:18; 23:4; compare Ps. 50:21.

(2) Followed by לְ *to place together* (zusammenstellen mit etwas), *to compare* (vergleichen). Isa. 40:18, מַה־דְּמוּת תַּעַרְכוּ־לוֹ "what likeness will ye compare unto him?" Psa. 89:7; 40:6, אֵין עֲרֹךְ אֵלֶיךָ "there is nothing to be compared with thee." Job 28:17, 19 (in each of these places ־ֶנָּה is the dative for לָהּ).

(3) *to estimate* (i. e. to compare the value of any thing with money); especially *to value* (comp. הֶעֱרִיךְ). Job 36:19, הֲיַעֲרֹךְ שׁוּעֲךָ "will he value (i. e. regard) thy riches?"

Hiphil, i. q. Kal No. 3, *to estimate*, Levit. 27:8 seq.; 2 Ki. 23:35.

Derivatives, מַעֲרָךְ, מַעֲרָכָה, מַעֲרֶכֶת, and—

עֵרֶךְ m. with suff. עֶרְכִּי—(1) *row, pile*, of the shewbread, Ex. 40:23.

(2) *preparation, a putting in order*, special[ly]

of clothes, arms. Jud. 17:10, עֵרֶךְ בְּגָדִים "an equipment of garments" (Ausrüstung mit Kleidern), i.e. everything belonging to clothing. Well rendered in the Vatic. LXX. στολὴ ἱματίων, for στολὴ is the word appropriated to this idea (compare Lat. *stola*); Alex. ζεῦγος ἱματίων, whence Vulg. *vestem duplicem* (which is sought to be defended by Lud. De Dieu, on the passage). Used of the *armature* (as if garment) of the crocodile, Job 41:4.

(3) ***estimation, assessement, taxation.*** בְּעֶרְכְּךָ according to thy estimation, Lev. 5:15, 18, 25; 27:12, כְּעֶרְכְּךָ הַכֹּהֵן "according to thy estimation," *the priest's*, I mean, for so we must take the phrase. Verse 2, בְּעֶרְכְּךָ נְפָשֹׁת לַיהוָֹה "according to thy (the priest's) estimation men (are offered) to God." (Compare on this passage De Wette, and Dettinger, in Theol. Studien und Kritiken, 1831, page 303; 1832, page 395, 396.) Hence used of *the price* at which anything is estimated. Job 28:13. Ps. 55:14, אַתָּה אֱנוֹשׁ כְּעֶרְכִּי "thou a man, whom I reckon equal with myself."

עָרֵל—(1) TO BE UNCIRCUMCISED, see the adj. עָרֵל. Arab. غرل id.

(2) denom. from עָרְלָה, *to regard as uncircumcised*, i. e. *profane, impure*, Lev. 19:23.

NIPHAL, *to be seen to be uncircumcised*, Hab. 2:16 (used of a drunken man who shamefully uncovers his nakedness).

עָרֵל m. const. עֲרַל Ezek. 44:9, and עֲרַל Ex. 6:12, adj. *uncircumcised*, Gen. 17:14; Ex. 12:48; often used opprobriously of the Gentiles, as the Philistines, 1 Sam. 17:26, 36; 14:6; 31:4. Metaph. used עֲרַל שְׂפָתַיִם uncircumcised of lips, i. e. slow of speech (יַקִּיר מַמְלַל Onk.), stammering, one whose lips are closed as it were with the foreskin, and are therefore too long and thick to utter speech with facility. Ex. 6:12, 30. Similarly Jer. 6:10, עֲרֵלָה אָזְנָם "their ear is closed with a foreskin;" and לְבָבָם הֶעָרֵל their uncircumcised heart, into which divine precepts cannot penetrate, Lev. 26:41; Eze. 44:9.

עָרְלָה f.—(1) *foreskin*, ἀκροβυστία. (Arabic غُرْلَة.) 1 Sa. 18:25. 2 Sa. 3:14, בְּשַׂר הָעָרְלָה membrum præputiatum, Genesis 17:11, 24; Levit. 12:3. Metaph. עָרְלַת־לֵב the foreskin of the heart, see above, Deu. 10:16; Jer. 4:4 (compare Kor. Sur. ii. 82; iv. 154).

(2) *foreskin of a tree*, i. e. the fruit of the first three years, which according to the law was accounted unclean, Levit. 19:23. Compare the root No. 2.—Pl. עֲרָלוֹת pr. n. (hill) of foreskins, near Gilgal, Josh. 5:3.

I. **עָרַם**—(1) i. q. عَرِمَ TO MAKE NAKED, [" TO BE NAKED"], TO UNCOVER, whence עָרֹם, עָרוֹם which see. Intrans. عَرِمَ to be impudent, spiteful (manifesting one's malevolent mind).

(2) *to be crafty*. (Syr. Ethpe. id. ܥܪܝܡܐ, עֲרִימָא crafty, spiteful.) Once found in Kal, 1 Sa. 23:22.

HIPHIL—(1) *to make crafty*, Ps. 83:4, יַעֲרִימוּ סוֹד "they make their counsel crafty," they take crafty counsels.

(2) *to act craftily*, 1 Sam. 23:22, and, in a good sense, *to act prudently*, Prov. 15:5; 19:25.

Derivatives עָרוּם, עֹרֶם, עָרְמָה [עָרוֹם, עֵירֹם, מַעֲרֻמִּים].

II. **עָרַם** not used in Kal, cognate to the verbs, אָרַם, הָרַם, רָאַם, רוּם, רָמַם, TO BE HIGH. (Syr. Pa. to heap up; Arab. عَرَمَ to be heaped up. Saad. Ex. 15:8; عَرَمَة a heap of grain on the threshing floor.)

NIPHAL, *to be heaped up*, Ex. 15:8.

Derivatives, עֲרֵמָה, עַרְמוֹן.

עֵרֹם *naked;* see עָרוֹם.

עֹרֶם m. *craftiness*, Job 5:13, from the root עָרַם No. I.

עָרְמָה f. id.—(1) *craftiness, guile*, Ex. 21:14.

(2) *prudence*, Prov. 1:4; 8:5.

עֲרֵמָה f. (with Tzere impure), pl. ־וֹת, once ־ִים Jer. 50:26, *a heap*, e. g. of ruins, Neh. 3:34; of corn, Cant. 7:3; of sheaves, Ruth 3:7; from the root עָרַם No. II.

עַרְמוֹן m. *a plane tree* (so called from its height, see עָרַם No. II.), Gen. 30:37; Eze. 31:8. See Celsii Hierobot. t. i. p. 513.

עֵרָן (as if *Vigilantius*, i. q. עֵר, with the addition of the adj. termination), [*Eran*], pr. n. m. Nu. 26:36. Patron. עֵרָנִי ibid.

עָרַס an unused root, i. q. גָּרַס *to break to pieces, to pound*, especially into largish pieces; whence the Talmud גְּרִיסִים, גְּרוּסוֹת pounded beans, bean-meal (Gries, Grütze). See the derived noun עֲרִיסָה.

עַרְעוֹר Jud. 11:26; see עֲרוֹעֵר No. 2, *a*.

עַרְעָר adj. prop. *naked;* hence *poor, helpless*, from the root עָרַר, which see; compare עֲרוֹעֵר No. 1, Psa. 102:18; Jer. 17:6.

עֲרֹעֵר and עֲרֹעֵרִי see עֲרוֹעֵר.

I. עָרַף i. q. רָעַף TO DROP DOWN (tropfen, to drop; compare דָּלַף, זָלַף, the last syllable of which is identical), Deut. 33:28; metaph. used of speech, Deut. 32:2.
Derivative, עֲרִיפִים.

II. עָרַף—(1) originally, as I suppose, TO PLUCK, TO SEIZE, TO PULL; Germ. raufen, a sense which is found in the primary syllable רף, רב, compare רָפָא, ריב, and, with a palatal or guttural letter added at the beginning, גָּרַף, חָרַף, עָרַף. Hence عُرْف the mane of a horse (so called from its being pulled), عَرَفَ to pull out the forelock of a horse, and Hebr. עֹרֶף neck, prob. so called from mane. (In the Indo-Germanic languages with this agree, *rapio*, *carpo*, raffen, raufen. The signification of mane and top are found in the Gr. λόφος, mane; hence, neck, back, κορυφή, κόρυμβος, κορύμβη, top.)
(2) denom. from עֹרֶף *to break the neck* of an animal, Ex. 13:13; 34:20; Deu. 21:4, 6; Isa. 66:3. Figuratively, *to overthrow*, *to destroy* altars, Hos. 10:2.

עֹרֶף m. *the neck* of an animal, Lev. 5:8 (Arabic عُرْف mane), of a man, Job 16:12, and so frequently. Observe the phrases—(*a*) נָתַן עֹרֶף to give the neck, i. e. to turn back, 2 Chron. 29:6; and פָּנָה עֹרֶף־אֶל to turn the back to any one, i. e. to turn oneself away from any one, Jer. 2:27; 32:33.—(*b*) פָּנָה עֹרֶף Josh. 7:12, and הָפַךְ עֹרֶף Josh. 7:8, *to turn the back*, i. e. to flee, Syriac ܐܗܦܟ ܩܕܠܐ, and Pers. پشت دادن. Here belongs Ex. 23:27, נָתַתִּי אֶת־כָּל־אֹיְבֶיךָ אֵלֶיךָ עֹרֶף "I have made for thee the back of all thy enemies," I have made them turn their backs, I have put them to flight. Psal. 18:41.—(*c*) קְשֵׁה עֹרֶף hard of neck, i. e. obstinate, see קָשֶׁה, compare the Lat. *tantis cervicibus est*, Cic. Verr. iii. 95.

עָרְפָּה ("mane," "forelock," or according to Sim. i. q. עָפְרָה "hind"), [*Orpah*], pr. n. f. Ruth 1:4, 14.

עֲרָפֶל m. quadrilitt. *darkness of clouds, thick clouds*, Ex. 20:21; Deut. 4:11; 1 Ki. 8:12; Psalm 18:10. Syr. ܥܪܦܠܐ id., ܐܬܥܪܦܠ to make dark. Blended apparently from the triliterals עָרִיף a cloud, and אָפַל to be dark. To this corresponds the Greek ὀρφνός, obscure, dark, ὄρφνη, darkness, especially of the night.

עָרַץ fut. יַעֲרֹץ—(1) TO TERRIFY, TO CAUSE TERROR OR TREMBLING. (Arab. عرص Conj. VIII. to tremble (as the skin). عَرَّاص a trembling spear. Gr. perhaps ἀράσσω). Isaiah 2:19, 21; Ps. 10:18; Job 13:25. Isai. 47:12, אוּלַי תַּעֲרוֹצִי "perhaps thou wilt terrify," sc. thy enemies, wilt put them in fear. Arab. عرض is to resist, which comes from the same idea. (The ancient interpreters expressed, thou mayest become more strong, wilt strengthen thyself.)
(2) intrans. *to tremble, to fear*, Deu. 1:29; followed by מִפְּנֵי at any one, Deu. 7:21; 20:3; 31:6; followed by an acc. Job 31:34.
NIPHAL, part. נַעֲרָץ *terrible, dreadful*, i. q. נוֹרָא Ps. 89:8.
HIPHIL—(1) causat. *to put in fear*, Isa. 8:13.
(2) *to fear*, followed by an acc. Isa. 8:12; 29:23.
Derivatives, מַעֲרָצָה, עָרוּץ, עָרִיץ.

עָרַק TO FLEE ["TO GNAW"]. (Syr. and Arab. ܥܪܩ and عرق id. Kindred is חָרַג.) Job 30:3, הָעֹרְקִים צִיָּה "they flee into the desert." But Vulg. *rodebant in solitudine*, compare Arab. عرق, Syr. ܥܪܩ to gnaw. And this signification of gnawing is more suitable to the words of Job 30:17, עֹרְקַי לֹא יִשְׁכָּבוּן "those that gnaw me (i. e. pains) are not quiet;" where others interpret, "my arteries (the pulsations of the arteries) are not quiet;" compare عِرْق a vein, an artery. [In Thes. *to gnaw*, is given as the meaning of this verb in both its occurrences.]

עַרְקִי Gent. n., *an Arkite*, inhabitant of Arca, or Arce (Gr. Ἄρκη; Arab. عِرْقَة, عرقا), a town of Phœnicia; more fully called Arca Cæsarea, the ruins of which still remain to the north of Tripoli, and are called *Tel Arka*, Genesis 10:17. See Burckhardt's Travels in Syria, p. 272, Germ. Trans., and my remarks on the history of the city, given in the notes, p. 520.

עָרַר i. q. עור No. II., and עָרָה—(1) TO MAKE ONESELF NAKED, TO BE NAKED. In Kal found once imp., with ה parag. עֹרָה *make thyself naked*, Isaiah 32:11.
(2) *to be helpless, void of aid;* whence עַרְעָר, עֲרִירִי, עֲרוֹעֵר.
POEL עֹרֵר *to make naked* or *bare*, sc. the founda-

tion of a house: i. e. *to overthrow it from the foundation*, Isa. 23:13.

PILPEL עַרְעֵר and HITHPALPEL הִתְעַרְעֵר Jer. 51:58. *to be made naked;* i. e. *utterly* overthrown. Comp. עָרָה Ps. 137:7; Hab. 3:13.

Derivatives, see Kal No. 2.

עָרַשׂ an unused root; Arab. عرش to erect a house or tent. II. to cover with a roof, to arch; whence عَرْش roof, vault, throne with a canopy (compare כִּסֵּא). Hence—

עֶרֶשׂ f. (Cant. 1:16), plur. עֲרָשׂוֹת *a bed, couch* (prop. covered with a hanging curtain, Himmelbett; see Cant. loc. cit.), Deut. 3:11; Psalm 6:7; 41:4; 132:3 (Syr. and Chald. id. A secondary meaning, and derived from that of bed-fellow, is the Arab. عِرْس consort; see אָרַשׂ).

עָרַשׁ an unused root. See pr. n. יַעֲרֶשְׁיָה.

עָשַׂב a root not used as a verb. Arab. عشب I. IV., to produce herbs and provender (said of the earth).

עֵשֶׂב with suff. עֶשְׂבָּם plur. constr. עִשְּׂבוֹת (with Dag. euphon.) Pro. 27:25; *green herb*, full grown and in seed (in which it differs from דֶּשֶׁא); *herbs* for the food of man, Gen. 1:11, 12; 2:5; 3:18; Ex. 10:12, 15; Ps. 104:14 (Arab. عُشْب id. From the same stock are, perhaps, *herba*, φορβή, *r* and *s* being interchanged).

עֲשַׂב emphat. עִשְׂבָּא Chald. id., Dan. 4:22, 29, 30.

I. **עָשָׂה** fut. יַעֲשֶׂה apoc. יַעַשׂ, וַיַּעַשׂ—(1) prop. TO LABOUR, TO WORK ABOUT ANY THING; followed by בְּ Exod. 5:9; Neh. 4:15; *to work upon* any thing; Ex. 31:4, עֲשׂוֹת בַּזָּהָב וּבַכֶּסֶף "to work in gold and silver;" German in Gold und Silber arbeiten, verse 5, 2 Chron. 2:13. Hence—

(2) *to make, to produce by labour* (compare Germ. machen, with the Gr. μόγος, μόχθος and μῆχος, μηχανή, *machina*). Specially—(*a*) i. q. *to manufacture, to fabricate* (verfertigen), e. g. a ship, Gen. 8:6; an altar, Gen. 13:4; bricks, Exod. 5:16; garments, Gen. 3:21; idols, Deut. 4:16; arms, 1 Sam. 8:12; (to erect) a booth, Gen. 33:17. עֹשֵׂי מְלָאכָה doers of work, i. e. workmen, 2 Ki. 12:12; 22:5, 9; Neh. 11:12, and frequently.—(*b*) used of God, i. q. *to produce, to create*, as heaven, earth, Gen. 1:7, 16; 2:2; 3:1; 5:1; 6:6; Ps. 96:5; 104:19. Hence עֹשֶׂה subst. *creator*, with suff. עֹשַׂי my creator, Job 35:10; עֹשֵׂהוּ his creator, Job 4:17; Isa. 17:7; 27:11; Hos. 8:14. עָשָׂה נִפְלָאוֹת to produce, i. e. to work miracles, Psal. 78:4, 12; 98:1.—(*c*) *to make* any thing, i. e. *to produce* it *from oneself*, is an expression used of living creatures; e. g. *to make milk*, i. e. to produce it (used of a cow), Isa. 7:22; *to make fat* on the loins, said of a man growing fat, Job 15:27 (comp. *corpus facere*, Justin.; Ital. *far corpo;* Gr. μεγάλην ἐπιγουνίδα θέσθαι, Od. xvii. 225; τρίχας γεννᾷν, *sobolem facere*, i. e. *procreare*, Plin.); and in like manner trees are said *to make fruit* (compare ποιεῖν κάρπον, Lat. *caulem facere*, Colum. einen Stengel treiben), Gen. 1:11, 12; branches, Job 14:9; Ezek. 17:8; grain, to make flour, Hos. 8:7; a field, to make grain, Gen. 41:47; Hab. 3:17; Isa. 5:2, 10. The same notion is often expressed in Hebrew by the conjugation Hiphil, see Heb. Gram. edit. x. page 113.—Those are said *to make* anything—(*d*) who acquire it by labour, as in Lat. *pecuniam facere*, Greek ποιεῖν βίον to make a living, e. g. riches, Gen. 31:1; Deu. 8:17, 18; Jerem. 17:11; slaves, Gen. 12:5. Isaiah 19:10, עֹשֵׂי שֶׂכֶר "those who make wages," i. e. hired servants. It is—(*e*) *to prepare, to make ready*, as food (German Essen machen); Genesis 18:7, 8; Jud. 13:15; 2 Sam. 12:4; a meal, Genesis 21:8; also to train and comb (not to shave) the beard (Lat. *facere barbam*, Lamprid., French, *faire la barbe*), 2 Sa. 19:25; to cut and adorn the nails, Deu. 21:12. Used of God as pre-arranging future events, Isa. 37:26.—(*f*) *to make* or *prepare* a victim to be offered to God, hence *to offer*. Exod. 29:36, פַּר הַחַטָּאת תַּעֲשֶׂה "thou shalt offer a bullock for sin;" verse 38, 39, 41. Levit. 9:7; 15:15; 16:9; Jud. 6:19; 1 Ki. 18:23; Hosea 2:10, זָהָב עָשׂוּ לַבַּעַל "gold (which) they offered to Baal;" 2 Ch. 24:7. Without the accusative of the sacrifice עָשָׂה לַיהוָֹה is *to sacrifice to Jehovah*, Exod. 10:25. Compare 2 Ki. 17:32, וַיִּהְיוּ עֹשִׂים לָהֶם "and they sacrificed for them." (Comp. Gr. ἱερὰ ἔρδειν, ἱερὰ ῥέζειν, and without the acc. ῥέζειν θεῷ, Il. ii. 400; viii. 250; Od. xiv. 151).—(*g*) *to make*, i. e. *to keep* a festival day, as the sabbath, the passover, Ex. 12:48; Num. 9:10, 14; Deu. 5:15; also *to pass, spend* time (ποιεῖν χρόνον, Act. 15:33), Ecc. 6:12. Hence without the word denoting time; to spend time any where, for *to abide, to stay*. Ruth 2:19; אָנָה עָשִׂית "where hast thou made?" i. e. stayed; 1 Ki. 20:40; Job 23:9; and with the addition of an adverb עָשָׂה טוֹב to spend life well, εὖ πράττειν (German gut machen), Ecc. 3:12.—(*h*) *to appoint* any one to an office, to constitute any one, 1 Ki. 12:31. 1 Sam. 12:6,

"Jehovah אֲשֶׁר עָשָׂה אֶת־מֹשֶׁה who constituted Moses." Followed by לְ of a thing to which any one is appointed, Jer. 37:15.—(*i*) עָשָׂה מִלְחָמָה *to wage war with* (Gr. πόλεμον ποιεῖσθαι τινι, French, *faire la guerre*), Gen. 14:2; Deut. 20:12; Josh. 11:18; and עָשָׂה שָׁלוֹם לְ to give or grant peace to any one (εἰρήνην ποιεῖσθαί τινι), Isa. 27:5 (where Schnurrer's view is apparently to be preferred; see my Comment.). It is said—(*k*) *to do the laws*, commandments, or will of God, Levit. 20:22; Deut. 15:5; Psa. 103:20, 21; also *to do* (to practise) right, justice, Genesis 18:19, 25; Ps. 9:16; Isa. 58:2; virtue, Nu. 24:18; kindness (followed by עִם and אֵת), Genesis 24:12; 40:14; and on the contrary, injustice, Isa. 53:9; iniquity, Gen. 34:7 (Job 42:8); Psa. 37:1. Sometimes—(*l*) it is emphat. *to effect, to complete, to execute* any thing; hence עָשָׂה עֵצָה to execute counsel, Isa. 30:1 (comp. Ecc. 8:11; and עָשָׂה נְדָרִים to execute, i. e. to perform vows, Judges 11:39). Dan. 8:24, וְהִצְלִיחַ וְעָשָׂה "and he will prosper and effect (what is proposed);" 11:7, 17, 28, 30; more often used of God, Ps. 22:32; 37:5; 52:11. Ecc. 2:2, "(and of mirth I said) מַה זֹּה עֹשָׂה what doth it effect?" i. e. profit? Also not unfrequently—(*m*) *to make, to do* is so used, that it gives the simple idea of a verb of action, which has to be defined from the context, or from what has preceded. Gen. 6:22; וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים "and Noah did all that God had commanded him." Gen. 21:26, "I do not know who did this." Ps. 115:3, "he doth whatever he will." Isa. 46:4, אֲנִי עָשִׂיתִי וַאֲנִי אֶשָּׂא "I have done (i. e. I have borne) and I will bear;" (compare the Attic use of the Gr. ποιεῖν, see Passow, h. v. No. 2, *f*). It is sometimes pleonastically prefixed to another verb, by which weight is added to the discourse. Gen. 31:26, "why hast thou done (this) and deceived me?" (Mark 11:5, τί ποιεῖτε λύοντες). Gen. 41:34, יַעֲשֶׂה פַרְעֹה וְיַפְקֵד "let Pharaoh do this (let him follow my counsel) and appoint," etc.; 1 Ki. 8:32. As to its use in an immodest sense, see Piel.

When the material is indicated, *of which* any thing is made, two accusatives are generally used (compare נָתַן No. 3, and שׂוּם), Ex. 30:25, וְעָשִׂיתָ אֹתוֹ שֶׁמֶן מִשְׁחַת קֹדֶשׁ "and thou shalt make them (sc. the spices, out of those spices) an holy anointing oil;" Isa. 46:6; Hos. 2:10; 8:4; and even with what may seem more peculiar, with the accusative of the material put last (compare בָּנָה, יָצַר Lehrg. 813), Ex. 38:3, כָּל־כֵּלָיו עָשָׂה נְחֹשֶׁת "he made all the vessels of brass;" Ex. 25:39; 30:25; 36:14; 37:24. Elsewhere the thing made out of any material is sometimes put last, with לְ prefixed, Isa. 44:17, שְׁאֵרִיתוֹ לְאֵל עָשָׂה "of the remainder he makes an idol;" Gen. 12:2, אֶעֶשְׂךָ לְגוֹי גָּדוֹל "I will make thee a great people;" Ex. 32:10; so also in Ex. 27:3, לְכָל כֵּלָיו תַּעֲשֶׂה נְחֹשֶׁת "thou shalt make all the vessels of brass;" verse 19.

Followed by לְ of pers. it is *to do any thing with* or to *any one*, whether good, Ex. 13:8; Deut. 11:5; or evil, Gen. 27:45; Ex. 14:11; but absol. it is taken in a bad sense (jem. etwas thun), for to injure, Gen. 22:12; 19:8; Ps. 56:5. Here belongs the phrase, כֹּה יַעֲשֶׂה לִּי אֱלֹהִים וְכֹה יוֹסִיף "so let God do to me, and so let him add if," etc. 1 Sa. 3:17; 2 Sa. 3:35. More rarely with two acc. Jer. 33:9; Isa. 42:16 (Gr. κακὰ ποιεῖν τινα and τινι), and followed by בְּ of pers. Job 35:6 (compare Isa. 5:4).

Niphal נַעֲשָׂה pass. *to be made*, Lev. 7:24. Used impers. לֹא יֵעָשֶׂה it is not done, it is not customary or usual, Gen. 29:26; it ought not to be done, Gen. 34:7, compare 20:9. With an acc. of object, Isa. 26:18, יְשׁוּעֹת בַּל נַעֲשֶׂה אֶרֶץ "the land is not made deliverances," is not delivered. Followed by לְ of pers. Exod. 2:4, "that he might know מַה־יֵּעָשֶׂה לוֹ what would be done to him," i. e. what would happen. Specially pass. of No. 2, letter *e*, Neh. 5:18; *g*, 2 Ki. 23:23; *i*, Lev. 18:30; Est. 9:1.

Piel, *to work*, or to press immodestly the breasts of a woman, i. q. מָעַךְ Eze. 23:3, 8, and in Kal verse 21. Ch. עֲשִׁי id. So Gr. ποιεῖν, and Lat. *facere, perficere, conficere mulierem*, as a euphemism for sexual intercourse, see Fesselii Advers. Sacra, lib. ii. cap. 23.

Pual, *to be made* (created), Ps. 139:15.

Derivatives, מַעֲשֶׂה, and the pr. names יַעֲשִׂי, בַּעֲשֵׂיָה, עֲשָׂיָה, עֲשִׂיאֵל, עֲשָׂהאֵל, מַעֲשֵׂיָה, מַעֲשַׂי, יַעֲשִׂיאֵל.

II. **עָשָׂה** an unused root, *to be covered with hairs, hairy*. Arabic أعشى hairy, عشا hairiness. Hence pr. n. עֵשָׂו.

עֲשָׂהאֵל ("whom God created," i. e. constituted, appointed), [*Asahel*], pr. n. m.—(1) 2 Sam 2:18; 23:24; 1 Ch. 27:7; and, with the words separated, 1 Ch. 2:16.—(2) 2 Ch. 17:8; 31:13.—(3) Ezr. 10:15. As to the letter ה quiescing in the middle of a word, see Lehrg. p. 48.

עֵשָׂו pr. n. (i. e. "hairy," "rough," Gen. 25:25), *Esau*, the son of Isaac, the twin brother of Jacob, called also אֱדֹם, which is, however, more used with regard to his posterity than of the man himself. On the other hand, בְּנֵי עֵשָׂו Deu. 2:4, seq.; בֵּית עֵשָׂו Obad. 18, and עֵשָׂו Jerem 49:8, 10; Obad. 6, used of the

Esauites, i. e. the Edomites, rather as a poetical expression. הַר עֵשָׂו the mount of Esau, i. e. of the Edomites, Obad. 8, 9, 19.

עָשׂוֹר m. *a ten, a decade*—(*a*) *of days* (like שָׁבוּעַ a hebdomad, a week), Gen. 24:55; also used of the last day of a decade, i. e. the tenth day (of the month), Ex. 12:3; Lev. 16:29 (compare Gr. δεκάς, ἐννεάς, τετράς, used of the tenth, ninth, or fourth day of a month, and the Æth. ዐሠሩ, ትርብ: of the tenth, fifth day, etc., see Lud. Gramm. p 100).—(*b*) of strings, chords; hence *a decachord*, Ps. 92:4; fully (by apposit.) נֶבֶל עָשׂוֹר the decachord nablium, Ps. 33:2; 144:9.

עֲשִׂיאֵל ("created by God"), [*Asiel*], pr. n. m. 1 Ch. 4:35.

עֲשָׂיָה ("whom Jehovah created," i. e. constituted), [*Asahiah, Asaiah*], pr. n. m.—(1) 2 Ki. 22:12, 14; 2 Chr. 34:20.—(2) 1 Chr. 4:36.—(3) 1 Ch. 6:15; 15:6, 11.—(4) 1 Ch. 9:5.

עֲשִׂירִי ordinal adj. (from עֶשֶׂר), *tenth*, Gen. 8:5; Num. 7:66, and often. Fem. עֲשִׂירִיָּה Isa. 6:13, and עֲשִׂירִית *a tenth* sc. part, Ex. 16:36; Lev. 5:11.

עָשַׂק not used in Kal; Ch. and Talmud. עֲסַק to HAVE TO DO with anything, TO STRIVE with it (mit jem. od. etwas zu thun haben).

HITHPAEL, *to strive*, Gen. 26:20; hence—

עֵשֶׂק ("strife"), [*Esek*], pr. n. of a well near Gerar, ibid.

עֶשֶׂר f. & **עֲשָׂרָה**, **עֲשֶׂרֶת** m. TEN [" Arabic عَشْرٌ f. عَشَرَةٌ m. Syr. ܥܣܪ f. ܥܣܪܐ m. Æthiop. ዐሠሩ: etc. Etymologists are mostly agreed that this word is formed from the idea of the conjunction of the ten fingers." See Thes. p. 1078]; always with a pl. noun, Exod. 27:12; Josh. 22:14; 2 Sa. 19:44 (in עֲשָׂרָה לֶחֶם 1 Samuel 17:17 there is an ellipsis of כִּכְּרוֹת). Used for a round number, Gen. 31:7; Job 19:3. Plur. עֲשָׂרוֹת tens, decades, Ex. 18:21; Deut. 1:15.

Derived nouns are, עָשׂוֹר, עֲשִׂירִי, עִשָּׂרוֹן, מַעֲשֵׂר, denom. verb עָשַׂר. Other forms of the cardinal number itself are—

עָשָׂר m. & **עֶשְׂרֵה** f. id., only used in numbers compounded with ten, as אַחַד עָשָׂר m. eleven; אַרְבָּעָה עָשָׂר m. fourteen; שִׁשָּׁה עָשָׂר sixteen, m.; also eleventh, fourteenth, sixteenth; fem. אַחַת עֶשְׂרֵה eleven; שֵׁשׁ עֶשְׂרֵה sixteen, also eleventh, sixteenth.

Pl. עֶשְׂרִים (from the sing. עֶשְׂרֵה)—(1) *twenty*, of both genders, with a sing. and pl. noun, Gen. 31. 38; Lev. 27:5.

(2) *twentieth*, Nu. 10:11; 1 Ki. 15:9; 16:10.

עֲשַׂר Ch. f. & **עַשְׂרָה** m. *ten*, Daniel 7:7, 20, 24. Pl. עֶשְׂרִין *twenty*, Dan. 6:2.

עָשַׂר fut. יַעְשֹׂר (denom. from עֶשֶׂר), followed by an acc. *to decimate* (zehnten), i. e. *to take the tenth part of* produce, to tithe, 1 Sa. 8:15, 17.

PIEL, *to give the tenth part* (verzehnten). Neh. 10:38, " and the tenth of our land (we give) to the Levites, וְהֵם הַלְוִיִּם הַמְעַשְּׂרִים for these Levites (on the other hand) have to pay tithes." Followed by acc. of the thing tithed, Deu. 14:22; and a dative of the receiver, Gen. 28:22.

HIPHIL like PIEL, *to give tithes*, Deut. 26:12; Neh. 10:39.

עֶשְׂרֵה see עָשָׂר.

עֲשָׂרָה see עֶשֶׂר.

עִשָּׂרוֹן pl. עֶשְׂרוֹנִים m. *a tenth part*, a measure of dry things, especially of corn and flour, Levit. 14:10; 23:13, 17; according to the LXX. Num. 15:4, the tenth part of an ephah, i. q. עֹמֶר. Thom. de Novaria (in Nomencl. Syr.) considers ܥܣܪܘܢܐ to be the tenth part of a seah (סְאָה).

I. **עָשׁ** m. *a moth*, Job 4:19; 13:28; 27:18. Arab. عُثّ. Root עָשַׁשׁ.

II. **עַיִשׁ** a very bright northern constellation, *Ursa Major*, which we, in common with the Greeks and Romans, call *the wain*. Job 9:9; comp. Niebuhr's Descr. of Arabia, p. 114. It appears to be the same as עַיִשׁ f. Job 38:32, where *her sons* (בָּנֶיהָ) are the three stars in the tail of the bear. עָשׁ does not *properly* signify a bear, but by aphæresis it stands for נַעַשׁ, Arab. نَعْشٌ i. e. *a bier* (from the root نعش to bear), which is the name of this constellation in Arabic. They also call the three stars in the tail بنات نعش i. e. daughters of the bier. See Bochart, in Hieroz. ii. p. 114.—Alb. Schultens, on Job loc. cit., considers Heb. עָשׁ to be the same as the Arab. عَاسٌ nightly watcher, from the root عَاسَ and عَسَّ to go about by night; and this constellation he supposed to be so called because of its never setting; but the former explanation is preferable. Compare Michaëlis, Suppl. p. 1907; Lach in Eichhorn's Bibl der bibl. Litteratur, vii. p. 397.

עָשׁוֹק m. *an oppressor*, Jer. 22:3, i.q. עֹשֵׁק 21:12.

עֲשׁוּקִים m. pl. *oppressions, injuries*, Ecc. 4:1; Am. 3:9; Job 35:9; from the root עָשַׁק.

עָשׁוֹת m. adj. *fabricated, wrought*, Eze. 27:19; from the root עָשַׁת [*bright* is the signification proposed in Thes.].

עַשְׁוָת [*Ashvath*], pr. n. m. 1 Ch. 7:33.

עָשִׁיר m. (from the root עָשַׁר), *rich*, Prov. 10:15; 14:20; 18:11, and frequently.—(*a*) in a good sense, *honourable, noble*, Ecc. 10:6; but—(*b*) in a bad sense, *haughty, impious*, inasmuch as riches are the fountain of pride, and pride is used in Hebrew as equivalent to impiety, Isa. 53:9, compare Job 27:19, and verse 13. See also הוֹלְלִים (under the word הָלַל No. 3), עָנָו and עָנִי, and interpreters on Isa. 2:7; 53: .; Matt. 19:23.

עָשַׁן fut. יֶעְשַׁן TO SMOKE. (Arab. عثن id. In the Indo-Germanic languages, to this appear to correspond, Sansc. *âtman*, mind (prop. breath, spirit); Gr. ἀτμός, vapour, smoke, ἀτμή, ἀτμίς; Goth. *athma*, spirit; Germ. Athem, for vapour Brodem.) Ex. 19:18. Metaph. used of the anger of God, Deu. 29:19; Ps. 74:1; 80:5.

עָשֵׁן m. adj. *smoking*, Ex. 20:18.

עָשָׁן m. constr. [עֲשַׁן also] עֶשֶׁן (as if from עֶשֶׁן).—(1) *smoke*, Gen. 15:17; Job 41:12. Poet. used of the anger of God, Ps. 18:9, עָלָה עָשָׁן בְּאַפּוֹ "smoke went up in his nostrils," an image taken from horses or lions, which, when excited with anger, breathe strongly through their nostrils, Isa. 65:5. Used of a cloud of dust, Isa. 14:31; compare *fumantes pulvere campos*, Virg. Æn. xi. 909.

(2) [*Ashan*], pr. n. of a town; see כּוֹר עָשָׁן.

עָשַׁק fut. יַעֲשֹׁק, Arab. عسق.—(1) TO OPPRESS, TO ACT TOWARDS, or TREAT ANY ONE UNJUSTLY or VIOLENTLY, e.g. the needy, helpless, Pro. 14:31; 22:16; 28:3; Ecc. 4:1; a king his subjects, 1 Sam. 12:3, 4; a victor, the vanquished, Isa. 52:4; Jer. 50:33; Psa. 105:14; Hos. 5:11; God, a man, Job 10:3. Metaph. Prov. 28:17, אָדָם עָשֻׁק בְּדַם־נָפֶשׁ "a man oppressed with life blood" (which he has shed), i. e. bowed down under this guilt as a burden.

(2) *to defraud*, any one, *to extort* from him by fraud and violence, with an acc. of pers. Lev. 19:13; Deut. 24:14; and of the thing, Mal. 3:5, עֹשְׁקֵי שְׂכַר שָׂכִיר "who extort the wages of the hireling."—Both constructions (Nos. 1 and 2) are found together in Mic. 2:2, עָשְׁקוּ גֶּבֶר וּבֵיתוֹ "they oppress a man and wrest away his house," i. e. act both with fraud and violence, compare גָּזַל.

(3) *to be proud, insolent*, metaph. of a river overflowing its banks, Job 40:23 (compare syn. فجر, ظلم, بغا).

PUAL, part. מְעֻשָּׁקָה (virgin) *violated* forcibly, metaph. of a captured city, Isa. 23:12.

Derivatives, מַעֲשַׁקּוֹת, עָשׁוֹק, עֲשׁוּקִים, עֹשֶׁק, עֵשֶׁק, עָשְׁקָה, pr. n. עֵשֶׁק.

עֵשֶׁק ("oppression"), [*Eshek*], pr. n. m. found once, 1 Ch. 8:39.

עֹשֶׁק m.—(1) *violence, injury*, Isa. 59:13; especially *oppression* of the poor, as shewn in defrauding, extortion, spoliation, Eccl. 5:7; Ezek. 22:7, 12.

(2) *something taken away by force*, or *fraud*, Lev. 5:23; Ps. 62:11; *unjust gain*, Ecc. 7:7.

(3) *anguish*, i. q. עָשְׁקָה Isa. 54:14.

עָשְׁקָה fem. *oppression*, which any one suffers; hence *anguish, distress*. Isa. 38:14, עָשְׁקָה־לִּי (read *ŏshkal-li*, notwithstanding the Metheg, as in בָּתֵּיהֶם, שָׁמְרֵנִי, see Lehrg. p. 43) "I am in anguish."

עָשַׁר fut. יַעְשַׁר prop. to be straight (kindred to the verbs יָשַׁר, כָּשֵׁר, אָשַׁר), hence TO PROSPER, TO BE HAPPY, specially TO BE RICH, Job 15:29; Hos. 12:9. Aram. עֲתַר, ܥܬܪ id.

PIEL, *to build up*, pr. *to erect*, from the primary meaning of the root. So once, 1 Ki. 22:49 כתיב, יְהוֹשָׁפָט עִשַּׂר אֳנִיּוֹת "Jehoshaphat built ships;" קרי עָשָׂה and so 2 Ch. 20:36, 37. A learned writer, who has treated of this passage in Jen. Lit. Zeit. 1830, iv. p. 380, compares for the same sense, "Arab. عشر to put together, to join together, or as I prefer, to compare, to put together;" but I know of no authority for this meaning.

HIPHIL—(1) *to enrich*, Gen. 14:23; 1 Sam. 2:7; 17:25, etc. Metaph. Ps. 65:10, רַבַּת תַּעְשְׁרֶנָּה "thou greatly enrichest it" (the earth), thou endowest it and adornest it with most beautiful gifts.

(2) intrans. *to become rich* (prop. to make riches, see Gramm., § 52:2 note), Psa. 49:17; Prov. 10:4. Followed by an acc. of the thing with which one is enriched, Dan. 11:2.

HITHPAEL, *to feign oneself rich*, Pro. 13:7.

Derivatives, עָשִׁיר and—

עֹשֶׁר m. *riches* 1 Sam. 17:25; 1 Ki. 3:11, 13; and often.

עָשֵׁשׁ i.q. בָּלָה TO FALL AWAY—(*a*) used of clothes falling to pieces from use, and from being moth-eaten (see עָשׁ, عُثّ a moth, whence عَثَّ to gnaw as a moth).—(*b*) used of the face, as having become lean through sickness or care (einfallen, verfallen), Ps. 6:8; 31:10, 11. Arab. عَشَّ to fall away, to become lean.

עָשַׁת—(1) TO SHINE. Jerem. 5:28, שָׁמְנוּ עָשְׁתוּ "they are fat (and) shine;" as the skin shines with fatness.

(2) to make shining, *to fabricate, to form*. Comp. חָלַק. See the derivatives עָשׁוֹת, עֶשֶׁת. From the idea of forming—

(3) it is applied to the mind which forms any thing in thought.

HITHPAEL, *to recall to mind, recogito* (as well given by the Vulg.), followed by לְ Jon. 1:6. See the Chald., and the derived nouns, עֶשְׁתּוֹן, עַשְׁתּוּת.

עֲשִׁית, עֲשַׁת Chald. *to think, to purpose*, followed by a gerund, Dan. 6:4. See the Hebr. עָשַׁת No. 3.

עֶשֶׁת f.—(1) something *fabricated, workmanship*, Cant. 5:14; from the root עָשַׁת No. 2. It appears to have become fem. from the letter ת having been misunderstood in this place (Lehrg. 474).

(2) *thought, opinion*. Plur. Job 12:5, לְעַשְׁתּוֹת שַׁאֲנָן "as to the opinions of him who is in prosperity," i.q. בְּעֵינֵי. Several MSS. apparently, and some printed editions read לְעַשְׁתּוּת (sing. of the form מַלְכוּת), but I find no other trace of this form even in the Aram. language.

(3) Of the same word plur. const. apparently is (if the form be regarded) עַשְׁתֵּי, which when joined with the numeral ten (עַשְׁתֵּי עָשָׂר m. and עַשְׁתֵּי עֶשְׂרֵה f.) denotes *eleven*, also *eleventh*, Deut. 1:3; Jer. 39:2; Ezek. 26:1. Jo. Simonis thus explains this, "*more thoughts than ten*, i.e. a number to be conceived in *thought*, or in the *mind*, while the preceding numbers have been counted on the fingers;" this is marvellously improbable, although no better reason can be given.

עֶשְׁתֹּנוֹת f. pl. *thoughts, counsels*, Ps. 146:4.

עַשְׁתֹּרֶת f. [*Ashtoreth*], Greek Ἀστάρτη, *Astarte*, pr. n. of a female idol, worshipped by the Phœnicians (2 Kings 23:13); sometimes also by the Hebrews (1 Ki. 11:5, 33; 1 Sa. 7:3); and the Philistines (1 Sam. 31:10), with great honour, together with Baal (Jud. 2:13; 10:6; 1 Sam. 7:4; 12:10; compare the pr. n. of Phœnician men, as *Abdastartus*, =עֶבֶד עַשְׁתֹּרֶת, also אמת עשתרת Inscr. Cit. 2, *Astarimus*, etc.)

I have no doubt that the name itself, the origin of which was long a matter of inquiry, is the same as the Syriac ܐܣܛܪܬܐ, ܐܣܛܪܐ (from the Pers. ستاره), and pr. n. אֶסְתֵּר *star;* specially the planet Venus, *the goddess of love* and fortune, for this latter reason called also אֲשֵׁרָה and מְנִי, which see. I have given more account of this idol in Comment. on Isa. iii. p. 237, and more fully in Gruber's Univ. Encycl. vol. xxi. p. 98, 99. There is also a passage of Sanchoniathon containing the mythos concerning Astarte (ap. Eusebium de Præp. Evang. i. 10), in which the reason of the horned statues of Astarte (see plur. No. 3) is shewn: "Ἀστάρτη δὲ ἡ μεγίστη, καὶ Ζεὺς Δημαροῦς, καὶ Ἄδωδος (הדד) βασιλεὺς θεῶν ἐβασίλευον τῆς χώρας, Κρόνου γνώμῃ. Ἡ δὲ Ἀστάρτη ἐπέθηκε τῇ ἰδίᾳ κεφαλῇ βασιλείας παράσημον κεφαλὴν ταύρου· περινοστοῦσα δὲ τὴν οἰκουμένην, εὗρεν ἀεροπετῆ ἀστέρα, ὃν καὶ ἀνελομένη ἐν Τύρῳ τῇ ἁγίᾳ νήσῳ ἀφιέρωσε." "Τὴν δὲ Ἀστάρτην Φοίνικες τὴν Ἀφροδίτην εἶναι λέγουσι."

Plur. עַשְׁתָּרוֹת—(1) *Astartes*, i.e. statues of Astarte (comp. אֲשֵׁרוֹת, בְּעָלִים, Ἑρμαῖ), Jud. 2:13; 10:6; 1 Sa. 7:3, 4; 12:10; 31:10.

(2) עַשְׁתְּרוֹת צֹאן Deu. 7:13; 28:4, 18, 51, the loves of the flocks, i.e. the offspring procreated, *the increase, progeny of the flock;* [in Thes. "*breeding ewes*."]

(3) pr. n. of a city of Bashan, Deu. 1:4; Josh. 13:12; more fully called עַשְׁתְּרוֹת קַרְנַיִם ("the horned Astartes"), [*Ashtaroth-karnaim*], Gen. 14:5, and בְּעֶשְׁתְּרָה which see, so called doubtless from a temple and statues of Astarte. Gent. noun עַשְׁתְּרָתִי 1 Ch. 11:44.

עֵת followed by Makk. עֶת with suff. עִתִּי, pl. עִתִּים and עִתּוֹת (contr. from עֶדֶת, from the masc. עַד, root עָדָה, compare לֵת for לֶדֶת), fem. (Josh. 11:6; Jer. 51:33; but masc. Cant. 2:12; from the true derivation of the word having often been overlooked even by the ancients, Lehrg. 474) *time*. Specially—(*a*) *a fit*, or *proper time, an opportunity*, like καιρός. Ecc. 10:17, "O happy land, whose princes בָּעֵת יֹאכֵלוּ take food at the proper time." לֹא עֵת before the (proper) time, prematurely, Job 22:16. With suff. בְּעִתּוֹ in its time, Prov. 15:23; Ecc. 3:11; בְּעִתָּהּ Isaiah 60:22.—(*b*) *a certain time*, as having a limit, opposed to eternity. Eccl. 3:1, 17, עֵת לְכָל חֵפֶץ "to every thing there is a time," it lasts but for a time, nothing is perpetual;

compare Ecc. 8:6.—(*c*) *a longer time*, acc. עֵת long, Hos. 13:13; Arabic زَمَانًا id.—(*d*) *a happy time*, happiness, Ps. 81:16. More often in a bad sense—(*e*) *an unhappy time*, calamity, as in Lat. *tempora;* compare יוֹם No. 1, letter *b;* Arabic زَمَان, Syriac ܙܒܢܐ time both happy and fatal. Isa. 13:22; Jer. 27:7; Eze. 30:3; Ecc. 9:11, 12.

With prefixes—(*a*) כָּעֵת (for כְּהָעֵת), i. e. *at this time, now*, Jud. 13:23; 21:22; Job 39:18 (see כְּ letter B, 3). כְּעֵת מִנְחַת עֶרֶב at the time of the evening sacrifice, Dan. 9:21; כָּעֵת חַיָּה with the reviving time [i. e. coming year], see חַי No. 3; כָּעֵת מָחָר to-morrow at this time (of the day), (see מָחָר), Ex. 9:18; 1 Sam. 9:16; 1 Ki. 19:2; 20:6; 2 Ki. 7:1, 18; 10:6 (others incorrectly take it as, about the time of to-morrow, i. e. to-morrow, as if it had been כְּעֵת מָחָר).

(*b*) בְּכָל־עֵת at every time, every season, Ps. 10:5; 34:2; 62:9; בָּעֵת הַהוּא at this time, Deu. 1:9.

(*c*) לְעֵת עֶרֶב at the time of evening, at evening, Gen. 8:11; also in acc. עֵת *at (this) time*, zur Zeit, i. e. *now*, i. q. עַתָּה, Eze. 27:34. LXX. νῦν. Vulg. *nunc.*

Plur. עִתִּים and עִתּוֹת—(*a*) *times.* Esth. 1:13, יֹדְעֵי עִתִּים and 1 Chron. 12:32, יֹדְעֵי בִינָה לָעִתִּים those who know the times, astrologers.—(*b*) *the vicissitudes of things, events*, Ps. 31:16; 1 Ch. 29:30; Job 24:1.—(*c*) Neh. 9:28, עִתִּים רַבּוֹת many times, repeatedly; compare Aram. ܙܒܢ time; plur. *vices;* English, *times.*

Denom. עַתָּה, עִתִּי.

עֵת קָצִין ("time of the judge," ["perhaps more properly, '*people* of the judge'"]), [*Ittah-kazin*], with ה local, עִתָּה קָ pr. n. of a town in the tribe of Zebulun, Josh. 19:13.

עַתְּ see עַתָּה.

עָתַד Arab. TO BE READY, PROMPT; not used in Kal; Arab. عَتُدَ.

PIEL, *to make ready*, Prov. 24:27.

HITHPAEL, *to be ready, destined to be* any thing; followed by לְ Job 15:28.

Derivatives, עַתּוּד, עָתִיד.

עָתָה an unused root; whence עֲתָיָה.

עַתָּה adv. (from עֵת time, with He Paragog.), in pause עָתָּה (Milel) Gen. 32:5 (like אַתָּה, אָתָּה); prop. *in a time* (zur Zeit); hence—

(1) *at this time, now, already;* opp. both to previous and future time, Josh. 14:11; Hos. 2:12; Isa. 48:7. מֵעַתָּה וְעַד עוֹלָם from this time and until eternity, Isa. 9:6. עַד־עַתָּה until now, until this day, Gen. 32:5; 46:34. עַתָּה זֶה now at this very time (see זֶה No. 3). Sometimes the idea of time is lost, and (like the Gr. νῦν, νύν)—(*a*) it is used as a word of incitement, *age, come on;* especially when followed by an imperative, Gen. 31:13; Isa. 30:8; Mic. 4:14 (עַתָּה הִנֵּה 1 Ki. 1:18; 2 Ki. 18:21); and so with an interrogative sentence, Isa. 36:5, "In whom now wilt thou confide?" verse 10, "but have I now (וְעַתָּה) come up without Jehovah?"—(*b*) it describes a present state, *thus, things being so*, Gen. 26:29; 1 Sa. 27:1; whence וְעַתָּה *and so*, Gen. 11:6; 20:7; 27:8; 45:8; Ps. 2:10; in an adversative sense, *but now*, Neh. 5:5.

(2) *in a short time, presently*, Job 6:3; 7:21; 8:6; Isa. 43:19; Mic. 7:10; 1 Ki. 12:26.

עַתּוּד m. *he-goat* (perhaps ready and prompt for fighting; comp. عَتَد a horse ready for the course), Gen. 31:10, 12, and frequently. Arab. عَتُود id. Used of the leader of a flock, Jer. 51:40; metaph. of a leader of the people, Isa. 14:9; Zec. 10:3 (compare κτίλος, Il. iii. 196).

עֲתוּד i. q. עָתִיד Isaiah 10:13 [קְ]; Esther 8:13 כתיב.

עַתַּי (perhaps i. q. עִתִּי "opportune"), [*Attai*], pr. n. m.—(1) 1 Ch. 2:35, 36.—(2) 1 Ch. 12:11.—(3) 2 Ch. 11:20.

עִתִּי (from עֵת) *opportune, at hand*, Levit. 16:21.

עָתִיד m. adj.—(1) *prompt, ready, prepared* (Syriac and Arabic id.); followed by לְ Esth. 3:14; 8:13; Job 15:24.

(2) *exercised, skilful* (Germ. fertig); followed by an infin. Job 3:8. Compare عَتَد Conj. V., to be very skilful in an art; see Schult. on the passage.

Plur. עֲתִידוֹת—(*a*) *the things which are ready for* any one; i. e. impending, destined, Deu. 32:35.—(*b*) *things which* one has *acquired*, i. e. *wealth;* τὰ ὑπάρχοντα, Isa. 10:13.

עֲתִיד Chald., *ready, prepared*, Dan. 3:15.

עֲתָיָה (perhaps i. q. עֲשָׂיָה), [*Athaiah*], pr. n. m., Neh. 11:4.

עָתִיק m. adj. *shining* (pr. genteel, worthy of a well-born and noble person), used of clothes Isa. 23:18. See the root עָתַק No. 4.

עָתִיק adj.—(1) *taken away*, from the mother's breast, as if *manumitted*, Isa. 28:9. See עָתַק No. 1, 3. (2) *ancient*, 1 Ch. 4:22; see the root No. 2.

עַתִּיק Ch. *old, ancient*, Dan. 7:9, 13, 22.

עָתַךְ an unused root, Arab. عتك to turn aside to lodge; whence—

עֲתָךְ ("lodging-place"), [*Athach*], pr. n. of a town in the tribe of Judah, 1 Sa. 30:30.

עָתַל an unused root, Arab. عتل to handle violently; whence—

עַתְלַי (for עֲתַלְיָה), [*Athlai*], pr. n. m. Ezr. 10:28.

עֲתַלְיָה ("whom Jehovah has afflicted"), [*Athaliah*], pr. n. — (1) m. —(*a*) 1 Chr. 8:26. – (*b*) Ezr. 8:7.—(2) f. of a queen of the tribe of Judah, 880—77, B. C. 2 Kings 11:1; in some places עֲתַלְיָהוּ 2 Ki. 8:26; 11:2.

עָתַם a root ἅπ. λεγόμ., which seems to have been of the same or a similar meaning, as תָּמַם (cogn. שָׁמֵם). Hence—

Niphal, Isai. 9:18, נֶעְתַּם אֶרֶץ "the earth is consumed," or "laid waste." Kimchi and Aben Ezra, the earth is darkened; comp. Arab. عتم to be darkened; LXX. συγκέκαυται, Ch. חֲרוּכַת *burned up* [this is the meaning given in Thes.]; compare Arab. غتم a great and almost suffocating heat.

עָתַן (kindred to the verb עָתַל) an unused root, Arab. غتن to handle violently, غتون a lion. Hence—

עָתְנִי (for עָתְנְיָה "lion of Jehovah"), [*Othni*], pr. n. m. 1 Ch. 26:7.

עָתְנִיאֵל ("lion of God"), [*Othniel*], pr. n. of a judge of Israel, Joshua 15:17; Judges 1:13; 3:9; 1 Ch. 4:13. Gr. Γοθονιήλ, Judith 6:15.

עָתַק fut. יֶעְתַּק—(1) TO BE REMOVED, TRANSFERRED (Arab. عتق to hasten, IV. to propel quickly). Job 14:18; 18:4. See עָתִיק No. 1.

(2) *to be stricken with age, to become old*, Job 21:7; Psal. 6:8, "my countenance becomes old." (Arab. عتق to be ancient, old.) Compare עָתִיק No. 2.—From the idea of removing, taking away, comes that of—

(3) *to be manumitted, set free* (comp. Isa. 28:9; Arab. عتق fut. I. عاتق manumitted, free; عتق freedom); whence in Hebrew עָתָק is applied in a bad sense to license and impudence.—On the other hand—

(4) it is used in a good sense, the idea of freedom being applied to the external appearance worthy of an honourable and noble man. Arab. عتق a noble countenance, beauty, brightness, عتيق noble, generous; also, having a clear and delicate skin (like nobles), عتق to be well, to have a clear and delicate skin. Heb. עָתִיק, עָתֵק shining, handsome.

Hiphil—(1) causat. of Kal No. 1, *to remove away, to take away*, Job 9:5; specially a tent, *to break up a camp*, Gen. 12:8; 26:22.

(2) *to transfer, to transcribe* from one book to another; hence i. q. to collect. Prov. 25:1. LXX. ἐξεγράψαντο. Vulg. *transtulerunt*. (Talmud. to write out, to transfer.)

(3) *to take away*. Job 32:15, הֶעְתִּיקוּ מֵהֶם מִלִּים "they took words away from them;" impers. for, words were taken away from them, they could say nothing.

Derived nouns, עָתָק, עָתֵק, עָתִיק, עַתִּיק.

עָתָק m. adj. *bold, impudent* (see the root No. 3). דִּבֶּר עָתָק to speak licentiously, i. e. impudently, wickedly, Ps. 31:19; 75:6; 94:4; 1 Sa. 2:3.

עָתֵק m. adj. *shining, handsome* (prop. genteel, noble, see the root No. 4). Pro. 8:18, הוֹן עָתֵק Vulg. *opes superbæ*. [Is not *enduring* the true meaning?]

I. **עָתַר** fut. יֶעְתַּר—(1) i. q. קָטַר TO BURN INCENSE to a god (Syr. ܥܛܪ to smoke with perfume, ܥܛܪܐ incense; Arab. عطر to breathe odours). Hence עָתָר No. 1.

(2) *to pray as a suppliant, to pray* to a god (the prayers of the godly being compared to incense, comp. μνημόσυνον τῆς προσευχῆς, Tob. 12:12; Acts 10:4); *to supplicate, to intreat*, followed by לְ and אֶל Gen. 25:21; Ex. 8:26; 10:18; Job 33:26.

Niphal, *to let oneself be supplicated* by any one (followed by a dat.), *to hear and answer*, Gen. 25:21, וַיֵּעָתֶר לוֹ יְהוָֹה "and Jehovah heard and answered him;" 2 Sam. 21:14; Isa. 19:22. Inf. absol. נַעְתּוֹר 1 Ch. 5:20.

Hiphil, i. q. Kal, Ex. 8:25; 10:17. Followed by לְ and בְּעַד *to be intreated for* any one, Ex 8:5, 24. Derivative, עָתָר.

II. **עָתַר** i. q. Chald. עֲתַר (Hebrew עָשַׁר) TO BE ABUNDANT; not used in Kal.

Niphal id. Prov. 27:6, "**abundant** (i. e. many, frequent) are the kisses of an enemy." Opp. to, "faithful are the wounds of a friend."

Hiphil, *to multiply, to accumulate*, Eze. 35:13, וְהַעְתַּרְתֶּם עָלַי דִּבְרֵיכֶם "you have multiplied against me words," sc. impudent, impious words. Compare גָּדוֹל No. 2.

Derivatives, עֲתֶרֶת and pr. n. עֶתֶר.

עָתָר m.—(1) *incense, odoriferous smoke*, Eze. 8:11, as rightly rendered by the LXX., Vulg. Ch., Syr. Others render it a multitude, comparing the root No. II.

(2) *a worshipper* of God, Zeph. 3:10.

עֶתֶר ("plenty," "abundance"), [*Ether*] pr. n. of a town in the tribe of Simeon, Josh. 15:42; 19:7.

עֲתֶרֶת f. *riches, abundance*, Jer. 33:6. See the root No. II.

פ

פֵּא the seventeenth letter of the Hebrew alphabet, used as a numeral for *eighty*. The name of this letter probably signified *a mouth*, i. q. פֶּה. As to its pronunciation, see Lehrg. pp. 20, 21, where there is a refutation of the opinion of those who hold that פ, when dageshed, was not pronounced *p* by the Hebrews. It is interchanged principally with the other labials, ב and מ, which see.

פֹּא i. q. פֹּה (which see), adv. *here*, Job 38:11.

פָּאָה a root not used in Kal, which had, I have no doubt, the signification, TO BLOW, like the kindred פָּחַח, פָּיָה, also פּוּחַ, פּוּהַּ, פּוּא, all of which are onomatopoetic, and imitate the sound of blowing. Hence ἅπ. λεγόμ.—

Hiphil, Deut. 32:26, אַפְאֵיהֶם "I will blow them away," i. e. scatter them as with the wind. LXX. διασπερῶ αὐτούς. I formerly compared Arab. فأى, which has the signification of splitting, cleaving, i. q. قطع and شق; but I rely more on the internal nature and mutual relationship of roots, than on the Arabic usage, however suitable.

[Hence the following word; also in Thes. פֶּה and its derivatives.]

פֵּאָה constr. פְּאַת f.—(1) *a quarter of the heaven* (prop. wind, so called from its blowing, compare in Targg. אַרְבַּע רוּחִין four winds, for Hebr. אַרְבַּעַת כַּנְפוֹת הָאָרֶץ Eze. 7:2, compare 37:9; 42:20. פְּאַת־יָם the west quarter, Josh. 18:14; פְּאַת צָפוֹן the north quarter, Ex. 26:18, 20. Hence—

(2) *side, region*, Jer. 48:45, פְּאַת מוֹאָב "region of Moab." Dual const. state פַּאֲתֵי מוֹאָב "both sides of Moab," Num. 24:17, compare יַרְכָתַיִם, יָדַיִם.

(3) *a corner*, as of a field, Lev. 19:9; of a bed, Am. 3:12. פְּאַת הַזָּקָן the corner or extremity of the beard, *the hairs upon the cheeks and before the ears*, Backenbart, *whiskers*, as the Jewish doctors rightly explain, Levit. 19:27; 21:5. It was prohibited to shave them; and the Arabian nations shaving them (like the Egyptians), are called in reproach, קְצוּצֵי פֵאָה (men) with the whiskers cut off, Jerem. 9:25; 25:23; 49:32.

פָּאַם an unused root.—(1) to have the mouth full, *to swallow down*. (Arab. فأم to have the mouth full of food; Æth. ተፈለመ: to have in the mouth a morsel, lump, ፈለም: morsel, lump; περιστόμιον? It is one of the roots ending in *m* which express sounds uttered with the mouth shut. Cognate is فهم to understand, prop. to be imbued with.) Hence פּוּם (for פְּאוּם) mouth.

(2) Arab. فيم to be fat (of the same stock appears to be the Sanscr. *pîna*, fat, πιμελής, πιμελή, *opimus, pinguis*). Hence n. פִּימָה.

I. **פָּאַר** not used in Kal, TO BE BEAUTIFUL, ORNAMENTED, prop. apparently used of the rosiness and heat of the face (see פָּארוּר, פָּרוּר, compare Arab. فار Med. Waw, to boil up, to be hot, فورة glowing heat); hence *to be proud* (which, in Arabic, is expressed by a hardened guttural, فخر to glory, to boast).

Piel פֵּאֵר—(1) *to adorn*, e. g. the sanctuary, Isa. 60:7, 13; the people of God, Isa. 55:5; to bestow aid upon the poor, Ps. 149:4 (compare *ornare beneficiis*).

(2) denom. from פֹּארָה *to examine the boughs*, in order to glean them, Deu. 24:20.

Hithpael—(1) *to be adorned, honoured*, as a people by Jehovah, Isa. 60:21; 61:3; *to glorify*